



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

PROPERTY OF
*University of
Michigan
Libraries*

1817

ARTES SCIENTIA VERITAS

ILLUSIONS AND REALITIES OF THE WAR

BY THE SAME AUTHOR

**THE INVINCIBLE ALLIANCE
AND OTHER ESSAYS**

THE CELTIC TEMPERAMENT

**MODERN MYSTICISM AND
OTHER ESSAYS**

PARISIAN PORTRAITS

**THE HUMOUR OF THE UNDER-
MAN**

THE VALLEY OF SHADOWS

LA VIE ET LES HOMMES
(in French)

ILLUSIONS AND REALITIES OF THE WAR

By FRANCIS GRIERSON

**AUTHOR OF "THE INVINCIBLE ALLIANCE,"
"THE CELTIC TEMPERAMENT,"
"MODERN MYSTICISM," ETC.**

**NEW YORK : JOHN LANE COMPANY
LONDON : JOHN LANE, THE BODLEY HEAD
MCMXVIII**

COPYRIGHT, 1918
By JOHN LANE COMPANY

Press of
J. J. Little & Ives Co.
New York, U. S. A.

Director
Engel
11-2-51
76697

PREFACE

In "The Invincible Alliance," published in the Spring of 1913, Mr. Grierson, showing the necessity of Anglo-American unity, said:

"We are about to enter a phase of existence so new, so strange, so unlike, so fantastically paradoxical, so extravagantly unhistorical, so ironically bewildering, that it is hardly possible to bring home to the minds of the people anything like an adequate sense of the situation. . . . The awakening will be more bewildering than that of optimistic France in 1870. Millions will rub their eyes and ask questions no one will have the time to answer. . . . Authority will dominate both the masses and the classes, and under the new régime a duke will have no more influence than a smart soldier of the ranks. The question will be not 'Who are you?' but 'What do you know?' A few iron-willed men will assume control, and their judgment will become law. . . . The new dispensation will be a forcing time, not only for grains and fruits, but for individuals."

THE PUBLISHERS.

CONTENTS

	PAGE
<i>Anglo-American Unity</i>	11
<i>Lincoln and Wilson</i>	18
<i>The New Teutonic Psychology</i>	25
<i>Symbolical Russia</i>	33
<i>The Commercial Cauldron</i>	39
<i>An Epoch of Epithets</i>	42
<i>Utopia or Hell</i>	45
<i>The Enigma of Energy</i>	48
<i>A Nation Without Nobility</i>	51
<i>Scientific Concentration</i>	54
<i>The War and the Smart Sets</i>	56
<i>The Lamp of Experience</i>	59
<i>A National Life-Rhythm</i>	64
<i>The Old Order Changeth</i>	68
<i>Prussian Provincialism</i>	70
<i>Old Faces in Young America</i>	73
<i>The Great Reconstruction</i>	76
<i>The Power in the Pulpit</i>	80
<i>The Positive and the Passive</i>	85
<i>Science and Sentiment</i>	87
<i>Does War Change Human Nature?</i>	90
<i>The Ironie Iron Crosses</i>	93
<i>The First Impression</i>	96
<i>The Mind a Mental Machine</i>	99
<i>The Remorseless Remnant</i>	102

	PAGE
<i>Berlin—The Modern Carthage</i>	105
<i>Teuton Versus Celt</i>	108
<i>Immigrants and Imitators</i>	112
<i>The Danger of Self-Suggestion</i>	114
<i>Futile Talk</i>	117
<i>Imperial Partners</i>	120
<i>A Latter-Day Nero</i>	122
<i>Materialism—The Moloch of the Age</i>	124
<i>Biblical Prophecies</i>	127
<i>Luxury and Luck</i>	130
<i>The Rule of Ideas</i>	133
<i>A House Divided Against Itself</i>	137
<i>Vicious Circles</i>	139
<i>The Divine Right of Kings</i>	142
<i>Soup Plates Versus Silver Platters</i>	144
<i>Two Men from Iowa</i>	147
<i>What Is Fame?</i>	150
<i>What Is Originality?</i>	152
<i>The Rag-Time Rage</i>	156
<i>The Lust for Work and Pleasure</i>	158
<i>The Fear of Criticism</i>	161
<i>An Era of Surprises</i>	164
<i>Emotional Smoke</i>	167
<i>A Drastic Reaction</i>	169
<i>The Awakening</i>	172
<i>A Moral Revolution in America</i>	176
<i>Self-Made Men</i>	183
<i>The Sentimental Reaction</i>	185
<i>Premature Peace</i>	189

ILLUSIONS AND REALITIES OF THE WAR

ILLUSIONS AND REALITIES OF THE WAR

THE most vital question for the English-speaking peoples to-day is that of Anglo-American unity. Beside this question all others are mere side issues. What the other nations will do will depend on the political, social, and commercial attitude of Great Britain and the United States.

*Anglo-
American
Unity*

To thrust this question aside for the adjustment of other affairs, no matter how important they may seem to be, is to invite trouble, not only in the present but in the future, not only in England and America but in all the countries where English is the official and social mode of communication. This matter has passed beyond the sphere of politics and assumed a democratic aspect, independent of individual interests as well as social and religious prejudice. That lingering animosity which is still an element of discord and misunderstanding between the two peoples will have to be swallowed up in the new atmosphere engendered by the war and permitted to pass away as an ugly dream.

Let there be no illusions about present and future conditions—the character of coming world events will depend on whether England and America can or cannot agree. For now we have ceased to speak of isolated nations taking a vital part in world af-

12 *Illusions and Realities of the War*

Anglo- American Unity

fairs. America, which before the war seemed so remote from Europe and Asia, is now intimately bound up in both, while self-centred Britain is beginning to realise the ominous meanings of recent events.

I say beginning, for we are only at the beginning. It is one thing to sit in an easy chair in London or New York, read the newspapers, and imagine we know what people are thinking and saying in distant countries, in private homes, in clubs, and in committee rooms remote from the cosmopolitan centres; it is another thing to move about and to hear and learn the truth at first hand. It is one thing to declare in public speeches, as so many are doing, that Anglo-American unity is as good as consummated, but quite another to become informed through personal experience of the various contradictory sentiments of the people in different sections of the different countries. While it is easy to declare in speeches that a harmonious understanding exists between the two governments it is not easy to bring home to the people who vote the imperative necessity for such harmony. It is, indeed, exceedingly difficult. And until certain facts are made plain to the masses in all the English-speaking countries Anglo-American unity will remain but a vague sentiment expressed on paper without any basic reality.

For example, although Mr. Arthur Balfour has

Illusions and Realities of the War 13

brought about excellent results by his sojourn in Washington, and by his speeches on his return to England, he and his friends are labouring under fatal illusions if they think that even half the required work has been accomplished in this great and far-reaching movement. It is not reasonable to suppose that Mr. Balfour and the members of his party had either the time or the opportunity to ferret out the private sentiments of groups and parties in the different States all over the country, nor is it reasonable to suppose that people would affront him or any of his party with inimical remarks or prejudiced views or pessimistic opinions concerning a real Anglo-American coalition. For let it be said that while millions of people are in favour of aiding England financially from sentimental motives, many of the same people hesitate to go further. To state the reasons for existing prejudice and misunderstanding in this connection would require a book devoted to that subject alone.

My purpose at this juncture is to state what I know concerning social and political conditions touching Anglo-American unity. This knowledge has cost me nearly four years of time and a large outlay, having sojourned in all the leading States between New York and Colorado, and between the Great Lakes and the Gulf of Mexico.

It requires time and patience to learn anything worth knowing.

*Anglo-
American
Unity*

14 *Illusions and Realities of the War*

I have learned much by talking with people in their homes, much from Senators and Members of Congress. Having given a course of lectures at several of the leading universities of the United States, institutions embodying the most recent educational methods, attracting students from Europe, Asia, and South America, as well as from every section of the United States, I had an illuminating experience on many points, political, social, and religious. A good deal of misunderstanding was apparent, and I became convinced that prejudice was the basis of it in most instances. This prejudice is not only the most dangerous but the most difficult thing to overcome. There is still in many places a feeling of animosity, often openly expressed. Opposition in America to a fundamental understanding between the two peoples is positive and active. In England it is an inborn feeling difficult to overcome, and for this reason the effort to overcome it will have to be concentrated on immediate and essential benefits, financial and commercial at first, political and social later on.

Governments and peoples cannot now afford to lose time in coming to a decision on any vital matter, since the Germans have always refused to adopt the passive and neutral modes of procedure and will certainly continue to so think and act after the cessation of hostilities.

Illusions and Realities of the War 15

Sentimental passivity is now out of the question, and the day for hesitation is past. *Anglo-American Unity*

It matters little what the form of government in England may become in the near future, this question of absolute harmony between the two nations will ever remain the most vital. After having given twenty years of thought to this subject I cannot see that either nation would gain over the other.

After having described in "The Invincible Alliance," before the war began, the far-reaching changes that were coming to England, the closing of the old dispensation and the coming of a new order, I must repeat again what I said there in 1913: "England and America will rise or fall together." On this ground there is no half-way house. They will have to attain the summit of a new order or become wanderers in a social wilderness during a period of five times forty years.

There is no more room for chance in the world of politics than there is in any other world.

It was proper and fitting for Mr. Balfour to make his appearance at Washington during the premiership of Mr. Lloyd George and the democratic administration of Mr. Wilson. Under a conservative government in England such a mission would have proved a fiasco. American democracy would have balked. There is a possibility of Mr. Wilson's re-election for a third term, should he consent to enter the presidential race; if not there is a pos-

16 *Illusions and Realities of the War*

*Anglo-
American
Unity*

sibility that the presidential question will become one of economics, and Mr. Herbert Hoover might occupy the White House should he consent to become a candidate. Whatever steps are taken to render the understanding between the two peoples binding and permanent should be taken during Mr. Wilson's occupancy of the White House, for no one can guess what sort of a President will be chosen at the next general election. One thing is plain, there will be no return to the old political methods in either country. We are moving into more radical times, when methods and means far more drastic than any now in vogue will be the order of the day. In some things the changes that are coming will be more sweeping than any that have yet occurred. But no matter what changes occur in Great Britain and America, no matter how drastically socialistic they may be, there should be no illusions as to the future attitude of the Teuton peoples. Nothing can change their dominant temperamental inclinations. We may imagine a republican United States of Germany but not a republican Germany working in harmony with the Anglo-Saxon and Celtic-American people. The Teutonic races will not give up their present ambitions. On the contrary, indications suggest a greater struggle after the war than before, in every field of scientific and philosophical endeavour. For this reason, if Anglo-Saxon civilisation is to enter on a new dispensation, if the

Illusions and Realities of the War 17

English language is to continue to make headway in the world, England and America cannot remain individually self-centred, since neither will be able to stem the tide of opposition alone.

*Anglo-
American
Unity*

There are more Americans in the Eastern States who favour a thorough alliance than there are in any other part of the country. These sections are nearer the old country, not only geographically but socially, but in the large cities of the East there are also many who oppose the idea, and for divers reasons. The Internationalists—and their number is not insignificant—are satisfied to leave matters as they are, believing that the sentiment of comradeship is sufficient to keep England and America in harmonious relations, while the various groups of socialists are as divided on that question as on any other.

The Irish element is an element apart, enveloped, as it is, in the question of Home Rule.

Leaving out politics, finance, and commerce, the question of language alone ought to be enough to arouse the Anglo-Saxons and Celts of Great Britain and America to an active interest in a thorough and settled understanding between the two nations. Without a working unity the English language in America will melt away under the stress of racial influences.

Political and social conditions are favourable for Anglo-American unity, all things considered. At

18 *Illusions and Realities of the War*

*Anglo-
American
Unity*

the same time few people in England realise how great the difference is between one American President and another.

The difference between Mr. Wilson and ex-President Roosevelt is strikingly marked, compared to which the difference between Mr. Asquith and Mr. Lloyd George is slight.

It is quite within the bounds of reason to expect that the next President will try to undo what this administration is now doing, and if a reaction begins there is no telling when or where it may stop.

I know the tendency in England is to become excessively optimistic in regard to the present attitude of America in relation to the war, but optimism, in these days, is a vital influence only when it is accompanied by action which increases instead of diminishes with time.

From now on the professional politician will find it more and more difficult to be elected to high offices in England and America. All the old parties in both countries will dissolve under the weight of a new order and a new dispensation.

The coming leaders will be the men who throw over politics for principles and accept in time what the universal upheaval was intended to establish.

* * *

*Lincoln
and
Wilson*

THE great dead are not silent—the immortal souvenirs left by their genius speak with trumpet voices from the summit of achievement. On

Illusions and Realities of the War 19

each recurring anniversary their deeds are re-
counted, their words take on a more vital meaning,
their fame assumes the character and significance of
a perennial proclamation. But the voice of the
living statesman with a definite message is inaudible
to the multitude. His motives are enigmatical, his
decisions confusing, his pronouncements are taken
for vacillation or subterfuge.

*Lincoln
and
Wilson*

Where the few recognise originality and vision, the
many see but a repetition of the mediocre and the
uncertain. Where the discriminating recognise the
hand of destiny, the majority can only see the work-
ing of ordinary events and results produced by or-
dinary incidents.

Only seers comprehend the truth expressed in Car-
lyle's dictum that, "All authority is mystic in its ori-
gin." This was true of Abraham Lincoln, and it
is true of Woodrow Wilson. Real authority is
the outgrowth of innate discernment supported by
much patience and long meditation. The shifting
politician acts hurriedly because influenced by the
shifting opinions of advisers with only surface views
of national exigencies.

In many ways the administration of Mr. Wilson
parallels that of Lincoln, and in order to realise to
the full the position of the President since the dec-
laration of war with Germany certain historical
facts should be kept ever present in the memory.
Let us consider the difficulties and dangers that

20 *Illusions and Realities of the War*

*Lincoln
and
Wilson*

compassed the administration of Abraham Lincoln. He had "copperheads" in the Senate, deluded advisers, stiff-necked Cabinet members who, in the beginning, regarded the President as an illiterate and unpolished Westerner who needed not only watching but careful coaching, place seekers who became inimical when they failed to obtain office, a million weak-kneed sentimentalists scattered throughout the country who clamoured for peace at all costs, a set of military puppets, like General McClellan, whose blunders just grazed the ragged edge of an irreparable calamity. Besides these there were draft riots, secret societies plotting destruction in the North, and other dangerous elements to be dealt with in every city and section of the country.

In Lincoln's time the Germans who had emigrated to the United States to escape a tyrannical government in their native country after the Revolution of '48 were, with few exceptions, loyal to the President and the institutions of the North. Instead of opposing Lincoln's sentiments and proclamations they offered their services to the Federal Army by thousands, and fought and died for their adopted country like true patriots. But now the President is flanked on one side by Teutons who are lukewarm; on the other by emissaries and spies sent by the Kaiser to work all the mischief and ruin possible everywhere.

In many things American history is being repeated.

Illusions and Realities of the War 21

The President has a Senate which contains copperheads, sectional mountebanks, and grafters, capering in Congress as patriots, incompetent politicians from local and illiterate constituencies, an army which needs a long and drastic system of training before it is fit to face veteran enemies in the European trenches, socialists and anarchists in all parts of the country threatening law and liberty—elements unknown in Lincoln's day—and, in place of the million pacifists of the Civil War, ten million individualists who believe in themselves but not in their country, who preach progress but believe in license, who demand freedom but refuse to fight for it.

*Lincoln
and
Wilson*

Conditions now existing were not dreamed of by any preceding statesman or diplomat. The Civil War came after a long period of discussion in the Senate and in the newspapers, after hundreds of speeches were delivered in various parts of the country touching the question of slavery, and after the publication of "Uncle Tom's Cabin," preparing, as it did, millions of people in the North for drastic political and social changes.

Woodrow Wilson had no such preparation. Prussia did not invade Belgium until after his inauguration in 1913. It was his destiny to declare war against Germany soon after his second inauguration in 1917. These great events were not expected, the country was not prepared to face them, and

22 *Illusions and Realities of the War*

*Lincoln
and
Wilson*

the President had to assume the initial work, not only in Congress but throughout the country—a far greater ordeal than any assumed by any other President, not excluding Washington.

There is not a diplomat or statesman, in or out of Congress, who would be willing to assume Mr. Wilson's position at this juncture, nor a philosopher living who could have scrutinised the political horizon with clearer vision, acted with greater tact, or manœuvred the ship-of-State with more masterly skill.

In the East they criticised Lincoln for being an uneducated backwoodsman. Woodrow Wilson was condemned in advance for having been the president of a university. But if Lincoln had the patience and courage of a native pioneer, Wilson has the methodical patience of the trained scholar, the endurance and the tenacity of a philosopher, the audacity of a fearless patriot, the conscience and courage of a dauntless and indomitable personality. His patience has amazed many who expected rapid action even at the cost of the gravest blunders, while his equanimity has equalled that of Washington and Lincoln.

Destiny is mysterious. Her ways are hidden but her decrees are inexorable. We can imagine seated in the White House any one of the well known men who were put forward by popular clamour or by sectional parties as presidential candidates in the

Illusions and Realities of the War 23

last general election, but no one living possesses imagination vivid enough to compass the possibility of any one of them delivering a message equal to Mr. Wilson's world message on the declaration of war. The thought of a provincial politician attempting to guide the ship-of-State through the shoals and narrows created by a world upheaval presents a picture to the practical mind at once fantastic and preposterous. Historian, college president, governor, and Chief Executive, Woodrow Wilson passed upward, not by favour, but through a cycle of initiation; not by sudden bounds, but by graded stages.

*Lincoln
and
Wilson*

At a time when a belief in chance seems general and favour has become fashionable a man is at the head of affairs who has not been flurried by parties, influenced by clamour, or hypnotised by individuals. Never in the history of the White House were the social conditions so exacting and so arduous, the reception of foreign missions alone being enough to tax the mental poise of the most expert diplomat; and the question is asked: How is it possible for the President to find quietude and time for the composition of the discourses and messages which have marked his administration with such distinction, clarity, and comprehensiveness?

In order to reach a climax a nation must pass through a series of crises. In American history the first crisis came with the Declaration of Independ-

24 Illusions and Realities of the War

ence, the second with the Proclamation of Emancipation. Under Mr. Wilson America attained the pinnacle of vicissitude and vacillation. Conditions had to be met more bewildering, more confusing, more formidable than those of any previous crisis.

Those who persist in seeing in the universal upheaval another critical period no more dangerous than those of the past are under illusions that blind them to the social changes of the present and prevent them from discerning the ominous signs of the future.

Let the simple fact be stated—with the acme of change, Woodrow Wilson had to meet the climax to America's first cycle of Democracy. And how did he meet it? Did he address the people of the United States as if they were a people apart? Did he advise them to close their eyes to the terrors and the horrors of the Teutonic invasions? He appealed to the whole world in a proclamation which defies tyranny, gives a clear definition of Democracy, prepares the English-speaking peoples for an invincible alliance that will insure understanding, promote progress, and make national liberty everywhere a reality instead of a mockery.

Without such a pronouncement America would have appeared provincial, England would have assumed a new phase of insularity, the war would have become sectional, fighting would have had no moral aim, and personal sacrifice no consummation.

Illusions and Realities of the War 25

ONE of the most disquieting of recent revelations is the attitude of the leading minds of Germany in the public discussions of the future. They conceal nothing. That the people of Berlin should have been taught by their fanatical leaders to regard the Parisians as inferior after having conquered them once is not so surprising. But now they have outgrown all sentiment and revealed the final disposition of the Teutonic will. They have within the space of two generations passed beyond the period of belief and opinion, and arrived at a point where all doubt as to their ability to predominate in the affairs of the world has disappeared. While German naïveté is always surprising, and sometimes amusing, the indomitable self-concentration behind it is still more surprising, and not at all amusing. We have to confront the fact that the Teutons will never be convinced they are beaten. And we may well ask: What will be their attitude after the war? What phases will the future struggle develop? The great problems will be psychological. While one body of experts are concentrating on the coming commercial war, another body will deal with the next military war, and even now a commission of expert psychologists, chosen from the leading universities, are engaged in fixing the dates of coming political and social reactions. It is the business of these experts to decide when certain reactions will begin.

*The
New
Teutonic
Psychology*

26 *Illusions and Realities of the War*

*The
New
Teutonic
Psychology*

They have eliminated the dreamers from their deliberations, for it was the dreamers who led the Kaiser to suppose that all Ireland would rise against the English, that the Belgians would not fight when their country was invaded, that the British would not or could not send three million men to the Continent, and that America would remain a neutral onlooker.

This psychological commission is divided into three sections. One has to deal with political movements and their reactions, another with commercial movements and reactions, and the third with the most subtle and difficult of all—the great social movements and their reactions.

The knowledge gained by these experts, working in harmony as one man, will be kept secret, and the slightest betrayal of the knowledge will be followed by drastic punishment.

Things come and go in periods; governments, parties, revolutions, and wars, all have their cycles, some short and others long. To calculate correctly the duration of a political or social cycle is to possess the magical key that unlocks the door to all great world movements. Heretofore political leaders have based their calculations on guess-work. The most clear-seeing statesman could do no more than guess at future conditions. The most astute experts had to wait for the next phase of opinion to develop before beginning to act. In other words,

Illusions and Realities of the War 27

leaders waited on public opinion. The expert German psychologist does not wait. His business is to foresee and act accordingly. He must differentiate between economic reactions and sentimental reactions, between patriotic impulse and commercial necessity.

*The
New
Teutonic
Psychology*

Bismarck was the first to throw over the sentimental mode and teach the imperative necessity of drastic methods in politics as well as in everything else. But now a scientific application is made in all cases where sentiment used to rule.

The German psychologists teach that by scientific methods alone the current of patriotic sentiment can be changed in three generations. Properly directed, people, in the third generation, begin to throw off their native characteristics. Thorough obliteration occurs in four generations. With them, everything presents three problems or phases—the positive, the neutral, and the negative. For example: the Japanese are positive, the Chinese neutral, and the Swiss negative.

The new Teuton psychology teaches that previous to the war Americans were neutrals by nature, that the English were losing their positive characteristics, and that France was fast becoming like Switzerland.

Every day a hundred German professors and students are absorbed in framing rules and evolving methods which they pigeon-hole, and if the public

28 *Illusions and Realities of the War*

*The
New
Teutonic
Psychology*

could see what is going on in Berlin they would see one department labelled "Russian Psychology." Under that caption a whole world of interesting things could be revealed. The student who undertakes to solve the basic mystery of Russian politics will, before all else, have to delve into the mystical nature of the Russians and find out the prime causes of their present political and social predilections.*

Now, in dealing with Russia the vital thing is to find out how long the Russian Republic will last, should a republic be established. To get at this vital fact a close study is being made of historical data concerning all other republics, ancient and modern. Of the modern republics, that of France is taken as the model. Up to the present, republicanism in France has had three phases—the two first republics were short-lived; the present has endured nearly half a century. The first Russian republic is likely to be of short duration, and the great secret for Germany is how to take advantage of the inevitable reaction against republicanism in Russia.

On the other hand, if the Russians attempt to govern themselves by socialistic means Berlin counts on certain chaos in Russia as long as the attempt lasts, and this of itself would be equivalent to a German conquest.

German psychology classes the study of Russian

* This essay was written in August, 1917.

Illusions and Realities of the War 29

conditions as the most important in Europe, the study of the Japanese as the most important in Asia, and that of the Americans as of greater importance than the English.

*The
New
Teutonic
Psychology*

German psychology counts on a socialistic government in England, which would be certain to be followed by a strong reaction among the landed aristocracy, and eventually an attempt at some sort of Anglo-Germanic co-operation or fusion of interests.

In the long run nature will triumph over will. Some German professors have declared that the Prussians have been fooled by a false system of education and that now mechanical science will be forced back into a secondary rank.

The future ambassador who is not familiar with the leading psychological traits of a particular nation should not be sent to that nation. The successful diplomats of the future will be the skilled psychologists. They will be selected, not because of their personal appearance or for clever talk or for political dexterity, but simply for their cool knowledge of the characteristics of the people into whose country they are going. The man who is sent from Berlin to Paris must know the ins and outs of French history since the Revolution, all the incidents and events, actions and reactions of French republicanism and socialism down to the hour of his arrival. He must be prepared to meet any and

30 *Illusions and Realities of the War*

*The
New
Teutonic
Psychology*

every reaction. He must never be surprised. Bonaparte said a blunder was worse than a crime, and von Moltke taught that a surprise was as good as a defeat.

What, under a given circumstance, would the French or the Japanese or the English be most likely to do? In order to arrive at a satisfactory solution all possible circumstances would have to be weighed, calculated, analysed—first, on the basis of the bread line, for the nourishment of the body is paramount, and famine has been the ruin of most great armies and the turning-point of most great nations; then, religious convictions, social tendencies and prejudices; then, all possible combinations of these, combinations being the hardest problems of all.

“With the old aristocracy,” said Talleyrand, “pedigree is more binding than the ten commandments.” There is no power that can induce people with historical names to forget who they are. This is why thrones may totter and fall, governments come and go, the royal dais may give place to the people’s forum, and still human nature will remain unchanged. And the German psychologist knows all this better than most people and will act in accordance with the universal social law.

Growing out of this, a commission has been formed in Germany for the study of the Church of England: its attitude towards nonconformity, socialism,

Illusions and Realities of the War 31

democracy, the labour movement. Another commission has been formed for the study of the various sectarian elements in America in their relation to political parties, the monied interests, and the trend towards state socialism. These experts are chosen from among professors who have lived in America. Above all, a body of men of wide, cosmopolitan experience is engaged in discussing what the Prussian psychologists consider the inevitable reaction soon to follow in the wake of modern democracy.

Individualism, they declare, has already neutralised the initial benefits of the French Revolution, nonconformity in England, and Jeffersonianism in America. They have concluded that the cycle of individualism has come to an end, that individual liberty means social chaos. Hence socialism without drastic government means anarchy. They have decided that democracy for all the nations means new methods of government and new methods of discipline never dreamed of by the old order, and they maintain that up to a certain point the methods employed successfully in one great nation must be adopted in all.

In the meantime the Prussian psychologists are urging the German people to take an unflinching stand against all innovations that do not harmonise with the Teutonic temperament. Our great illusion will consist in believing that the misfortunes of the war will change the spirit of the Germans and that

*The
New
Teutonic
Psychology*

32 *Illusions and Realities of the War*

*The
New
Teutonic
Psychology*

democracy in Germany will cause them to see themselves in a new light. Let us not be deceived: whatever light they adopt after the war will be a light made in Germany. And whatever form of government takes the place of the monarchy, let us not suppose that its characteristics will be less Prussian, less drastic, and less militant.

* * *

*Symbolical
Russia*

YOU see," said my friend, a Russian scholar, "every nation stands for something, every nation symbolises some fact or principle, and although Russia's mission has not yet become apparent to the other nations the time will soon come when she will surprise the whole world."

This talk occurred in Petrograd before the war. Easter was approaching, and my friend promised to take me to midnight mass at the Cathedral of Saint Isaac, famed for the number of its jewelled icons and its splendid pillars of malachite and lapis lazuli. Mass at this Cathedral in celebration of the risen Christ is unlike any ceremony of the kind in any other country.

When we arrived at the Cathedral we found it packed with a vast concourse of the people, the common people, interspersed with students, princes, social leaders, statesmen, soldiers, merchants—all standing, for I could see no one seated, there was no room for seats.

The singing of the famous Saint Isaac's choir, com-

Illusions and Realities of the War 33

posed of men's voices, without any organ accompaniment, was something to be remembered throughout a lifetime. Yet this was a mere incident compared with the mystical and symbolic event of the evening: the stroke of midnight that ushered in the climax of the wonderful ceremonial and produced the one emotional thrill that all had to feel through their hearts.

*Symbolical
Russia*

As the hour drew near that divides night from dawn, the multitude of anxious faces seemed to awaken to a realistic sense of the vital issues of the ceremony, its mystical meaning, its symbolical import.

At last we heard the words pronounced from the great altar: Christ is Risen! Instantly a small light flashed with surprising rapidity from taper to taper, from altar to dome, the tapers lighting one after the other in quick succession.

While this was happening, princes and peasants, mujiks and merchants, each individual had lighted a small candle which was now held in the right hand, for all had come prepared for this supreme event of the mass—the resurrection from the dead, the triumph of eternal life over eternal death.

The whole Cathedral was now aglow. Choral harmonies, such as one could only hear at Saint Isaac's, mingled waves of sound with waves of mellow light as serene as the music, incommensurably symbolical of the day of deliverance.

34 *Illusions and Realities of the War*

Symbolical Russia

Looking back at this memorable ceremony in which the Russian people take part every year I realise the full meaning of my friend's prediction. And now that the Russian people have slipped from under the old, original yoke the contrast between popular government and autocracy is so amazing, so unheard-of as to be almost fantastic. And yet, in spite of all this, the contrast between Russian sentiment triumphant and Prussian science rampant is still more confusing and well-nigh confounding. It fills one with mingled feelings of wonder and awe; for here we have a battle of mind against matter, reason against will, feeling against blind force, human sentiment against the fury of brutes, divine domination instead of the rule of demons. For Russia and Prussia mean the door to hope and the gate to hell. Between all the other leading European nations there are various links of agreement. There is better understanding between an Englishman and a Chinese, between a Turk and a Japanese, than there is between a Russian and a Prussian.

Since Goethe's time Germany has been without a seer.

The revolution of 1848 was a failure. But now for the first time since the birth of Christ the masses of a nation reaching from ocean to ocean have risen to claim their share in the product of the soil which they till with their hands and de-

Illusions and Realities of the War 35

velop by the sweat of their brow. The Russian *Symbolical*
peasantry are the nearest approach to the Apostles *Russia*
of the Bible of any people in the world.

Beside the orthodox Russian peasants the old Puritans of England and America now appear strangely materialistic and matter of fact.

The typical Russian is a practical mystic, as unlike the typical materialist of Prussia as roses are unlike thistles. And how unlike he is to the French peasant, or to the English farm labourer!

Every nation symbolised something special in the past, and all the nations symbolise something special to-day.

France began to prepare for the overthrow of the monarchy from the death of Louis the Fourteenth in 1717. The French had to pass through repeated wars and revolutions before the Republic was firmly established and Russia may have to battle against more than one combination of enemies before attaining the desired end, but nothing can permanently halt the triumph of her people. Her arch-enemy is Prussia. For how can the descendants of Frederick agree with the disciples of Tolstoi? How can militarism mix with the humanities? How can students of Hegel and Haeckel grapple with the sentiments and psychology of Dostoevsky and Turgueniev?

How can the willing women slaves of Germany understand the martyrdom of the women patriots

36 *Illusions and Realities of the War*

Symbolical Russia

of Russia? The heroism of Russia's women is without a parallel in history. Their inexorable patience in the cause of humanity, their transcendental heroism in the face of solitary confinement in dungeons, their return from the Siberian Calvary, like Mary from the foot of the Cross, and their presence at the burial of the last victims of Czardom, contemplating the gruesome trench with its two thousand coffins, surpasses any recorded thing in the annals of womanhood.

The contrasts between the human and the brutal in Russia have been monstrous in their sickening realism. While the "Little Grandmother of the Revolution" was undergoing martyrdom in Siberia as an exile, the German woman who enacted the rôle of Empress was coquetting with the most lecherous monster that ever posed as a monk or made a pretence of prophecy. This woman, with her band of neurotic parasites, not only ruled the half imbecile Nicholas but the whole of Russia with its 180,000,000 people. And we prate about the doings of the immoral Catherine, or the paranoic crimes of Ivan the Terrible, and boast of the social and political progress of the twentieth century!

The only difference between the Court of Nicholas Romanoff and that of Wilhelm Hohenzollern is that a woman ruled the first and a man rules the second. The plane of social degradation attained

Illusions and Realities of the War 37

by both is in proportion to the hollowness of their religious professions. *Symbolical Russia*

If we regard the men of Germany in the same light as we regard the men of Russia we look in vain to find in the Kaiser's Empire a parallel to the host of martyrs that we know suffered torture and death in Russia. The name of the Russian martyr is legion.

The Russian people, as a matter of fact, have had to deal with two diabolical forces—the evil of Czardom and the evil of Prussian Kaiserdom, an inner and an outer band of iron, the one sustaining the other in a Mephistophelian grip of long-drawn-out intensity. An orthodox priesthood supported the Czar, a Protestant priesthood supports the Kaiser—both of them a body of flatulent hypocrites and bombastic parasites the like of which have not appeared in the world since the time of Nero. And we wonder why so many thousands are filled with horror and despair at the outcome of Christianity in countries like Russia under Nicholas the Second, Germany under Wilhelm the Second, and Austria under Francis Joseph!

The so-called Reformation will have to be reformed. The hollowness of the Prussian State Church is that of a whited sepulchre. Its founder was the man who declared the three most desirable things to be "wine, woman, and song," and his modern followers have lived up to the declaration with

38 *Illusions and Realities of the War*

Symbolical Russia

wine looted from the cellars of France, women and girls outraged by drunken officers, and lewd songs by white-livered bandits in the livery of pandemonium. The study of such people brings up the subject of paranoia. The fact that the Kaiser's most ardent and vehement henchmen are the Lutheran pastors in Germany is one of the most significant things connected with the war. Their sermons have been exhortations to violence and rapine in language never equalled in the Christian pulpit.

One begins to understand why Goethe made Mephistopheles the greatest character in "Faust," and why Wagner made Kundry the most interesting personality in "Parsifal."

The Teuton's penchant for bloodshed is so marked that it took a thirty years' war to satisfy the paranoic lust which followed the initial results of the Reformation. The logical outcome of the whole system of Mammon worship was the autocratic reign of the greatest degenerate of his time—Frederick the Great. With this practical cynic, the State Church became the handmaid of Prussian militarism and the logical issue was Bismarck and Bernhardi.

No wonder Prussian materialism fears Russian idealism. The two cannot exist as permanent neighbours. The Russian Revolution is, in consequence, the most deadly thing yet directed against the dynasties of Prussia and Austria.

Illusions and Realities of the War 39

Not only will the example of Russia's people be the means of liberating the workers of Europe, but the women of Russia will liberate those of Germany and Austria. For the basic pillars of Prussian militarism are the women slaves, without whose consent wars of conquest would be impossible. Lift the hypnotic veil from them and the mesmeric monster will find his occupation gone.

*Symbolical
Russia*

* * *

EVER since the defeat of Napoleon the Third world-conquest has been the secret and constant aim of Prussian leaders. After that the will to material power became a feature of every German newspaper published in America. It was hoped, and even expected, that the German element in the United States would increase much more rapidly than the Anglo-American element. With a German newspaper for every Teuton family, English would prove a mere side issue.

*The
Commercial
Cauldron*

Why not say in public what all good Germans were thinking in private? that the Kaiser expected assistance from the Germans in America in the most practical form. Why not state that there would have been no European war if the Prussians had known that America would send troops to France? Why not state that Prussian psychologists counted on the practical aid, not only of the Irish in Ireland but the Catholic element in America? which, united to the Teuton element here, would have made a

40 *Illusions and Realities of the War*

*The
Commercial
Cauldron*

host so formidable that the native Americans would have been handicapped, crippled, and defeated.

The self-confidence of the German editors in America was, and is, proof of their intentions. A part of Germany was simply shifted from the Fatherland to America. New York, Chicago, Saint Louis, Cincinnati, and Milwaukee became Teutonic. The present Kaiser usurped the place of Washington and Lincoln in the minds of millions of school children, and the sinister, serio-comic drama went on from year to year. All America was rapidly becoming Prussianised. The truth is that previous to the war America was as Germanic as she was Anglo-Celtic.

The *Lusitania* was sunk because no one in Berlin regarded Americans as possessing courage enough to do more than utter a mild protest. Prussian psychology counted on scaring Americans to such a degree that the remnant would close up like a clam and keep very still while the Kaiser cleaned things up in France and England before turning his attention to this part of the world.

The raising of a formidable British army has been a great surprise for the military leaders of Prussia. But it has not put a damper on the Teuton mind in America or anywhere else. When the war ceases in Europe it will be carried on in another form, in the school house, the family home, in politics and in commerce, both in Germany and America.

Illusions and Realities of the War 41

The Teutonic problem in America puts the negro problem far in the background. It is not within the bounds of reason to suppose that Germany will give up the fixed idea of world domination. Her leading generals and philosophers have already announced a second war, when the blunders of the present one will be avoided and everything planned on the basis of a new psychology, a new system of science, and far more drastic combinations. Their hopes will be founded on embroglios as yet unforeseen, undreamed-of combinations, not only in Europe but in the Far East. And here their calculations may not prove so illusive as many would suppose. History is one long series of perturbations and machinations caused by a burning desire for material expansion and commercial domination. Since wars of religion have ceased there remains but one incentive—more commercial territory. And since history furnishes a thousand examples of the sudden changes of enemies into friends from motives of self-interest, the allied nations will have to direct their steps with as much caution as individuals would use in walking on the ragged edge of a precipice. For who can guess what the people of any single country will do within the next decade? And one or two military blunders such as the Russians have already committed might open the way for Prussian domination which would last for years.

*The
Commercial
Cauldron*

42 *Illusions and Realities of the War*

The Commercial Cauldron

The Prussians have pinned their faith and hopes to time, patience, and example, feeling secure in the knowledge that the people of any country can be made to accept the drastic actions of the most fearless rulers. They are confident that patience, reiteration, and time are bound to wear out all opposition and weaken all foreign enmity. This was the psychology adopted at the beginning of the thirty years' war, at the beginning of Bismarck's military career, and before the beginning of the present hostilities.

While there may be groups of German Socialists who are willing to consider outside terms, they have not yet affected the backbone of the Teuton spirit of tenacity and will to power. This is the supreme danger for the Allies. Beside it all other problems present difficulties that are transient. Some of us who were still sentimental enough to have thought for a moment that the Teutons would not want another war for some centuries at least, must now, after more than three years of hostilities, change our views.

* * *

An Epoch of Epithets

IT was said of poor Gerard de Nerval that before beginning literary work for the day he would write on the four corners of his paper adjectives like splendid, superb, magnificent, beautiful. In this way his mind was not permitted to wander from the principal business in hand, which was to

Illusions and Realities of the War 43

put down in writing only his finest thoughts, according to his own viewpoint. *An Epoch of Epithets*

I have wondered what he would write on the four corners of his paper were he living now and trying to depict the people who have invaded his country. For none of the ordinary epithets in use will suffice for such a depiction. One has to stop and think of some vocables in the dictionary.

An English writer says: "I cannot reconcile these cads with the Germans I have known." But to apply the epithet cad to a Prussian officer in this war is like calling a madman a rascal or applying the word immoral to a man who has broken up your home.

The old catch-phrases and mealy-mouthed sentences, whether used in speech or in editorials, will not do in these days. We cannot think of applying the same epithet to the Prussian that we would to a club acquaintance caught cheating at cards, and cad is that kind of a word.

We now have to write on the corners of our paper: monsters, brutes, cut-throats and the like, and even then the epithets contained in a single language will fall short of what the ordinary Frenchman, Englishman and American feels about these savages.

For many years I used to marvel how the typical editor could continue, day after day and year after year, writing editorials in the same namby-pamby manner, no matter what was happening, no matter

44 *Illusions and Realities of the War*

An Epoch of Epithets

what insanities were being committed before his eyes. But now the whole spirit of the editorial has changed, for even the writers with the most complacent minds have been forced to look facts in the face.

Readers who are fully conscious of the infamous things committed by Prussian hordes refuse to accept a tame commentary on the facts by writers sitting in easy chairs and throwing off phrases and catch-words as they would at the time of an ordinary political election.

Writers who hope to keep their names alive will have to rise to the high-tide of events, to the new conditions, and express themselves in consonance with the deep meaning of the tremendous changes going on in the world.

One of the most harmful characteristics of British journalism during the past hundred years has been the academical manner in relation to things of the most vital import. It made England content to loll along in a mood of conservative languor which amazed Frenchmen and inspired the Prussians with the firm expectation of one day pouncing down on a people so supine and so indifferent.

Conditions of life, politics and commerce have changed. The year 1914 brought to a close the mealy-mouthed expressions in public speaking, in newspaper editorials, sermons, and discussions.

When Colonel Henry Watterson gives public ex-

Illusions and Realities of the War 45

pression to the sentiment, "To hell with the Hohenzollerns and the Hapsburgs," he simply voices, in the tersest phraseology, the universal demand of all good people in the world for a deliverance from a nest of imperial monsters fattening on the blood of human beings. *An Epoch of Epithets*



THINKERS all over the world are beginning to cogitate on the difficulties and dangers to be faced when the great armies disband, when the farmer returns to the plough, the clerk to the office, the blacksmith to the forge, the professor to the college, the priest to the pulpit, the journalist to his desk, the young millionaire to his social *milieu*. What will all the millions find on their return? How will they feel when they contemplate in peace what they experienced in the hardships and the horrors of war? *Utopia or Hell*

America must now partake of all that is good or bad in the leading nations of the world no matter what may happen. Her nearest neighbour is England. France comes next, Germany next, and Russia last but not at all least.

Preaching at Cambridge University, the Bishop of Peterborough declared that when the conflict ceases the nations of the world will have to "make a choice between Utopia and Hell."

"England," said the Bishop, "must continue to fight

46 *Illusions and Realities of the War*

*Utopia or
Hell*

for the ideal or sink into chaos and ultimate despair."

The moral battles after the war will equal if not surpass the battles of bullets and bombs. For one thing, a fictitious prosperity will have to be dearly paid for in the coming years. A standard of life has been imposed from without, which, in every way, is unnatural and demoralising; and because men have agreed to sink their differences in the face of the Prussian peril is no reason to suppose that those differences will not spring into life when the outer peril is past.

While the Bishop of Peterborough presents the case in one light, there are others who speak much plainer.

All modern society is corrupt, they declare. This corruption is at the bottom of all our troubles. When people lay the blame on politics they only seek to shift responsibility. Ambitions and cruel kings, they point out, are only effects, not causes. The real cause of the present visitation is the materialism of the middle class, for England is ruled and governed by this class. It is this class which engages in commerce, speculation, and all sorts of adventures in the world of business. It was the middle class that went to India, South Africa, Australia and China. Without them the nobility would be shorn of half their material power and a good part of their social influence.

Illusions and Realities of the War 47

And the question is asked by more than one English writer: May it not be too late to make amends for a state of things which has lasted for a hundred and fifty years? The war in itself, they argue, is a trifling affair compared with the facts to be faced at home, both now and in the future.

*Utopia or
Hell*

In other words, England is engaged in a struggle with two forces—Prussianism without and the conditions imposed by materialism within.

The first may be reduced by starvation and suffering, but by what strategy or manœuvring can the social conflict be treated from within?

For one thing, after the war thousands will flatly refuse to return to the old mode. Men and women who are now receiving two to three pounds a week will not meekly return to the old scale of ten to twenty shillings.

The difficulties of the impending readjustment will surpass any ever imagined in England. Panic will reign, declares the Bishop of Peterborough, unless the governing powers begin without delay to devise means to deal adequately with the new conditions. Nor do these words apply to England only. All that is happening there will be repeated in America. The slogan for England will be the slogan for America:—Utopia or Hell!

48 *Illusions and Realities of the War*

The Enigma of Energy

ENERGY is the force that moves the world and all things in it. But energy is mysterious. In the world of politics, commerce, and militarism it is as yet a blind force and the greatest peril with which human beings have to deal.

A surplus of energy is more dangerous than a weak body or a weak will, and when we see it manifest in the individual in combination with a certain amount of mental power we get a Cæsar, a Napoleon or a Bismarck.

History is made up of the deeds of individuals with a surplus of energy misdirected.

During the early part of Napoleon's career it looked as if he were a leader of vision who understood himself and who could tell why he was doing just what he did. But when a few years later he had himself crowned as Emperor of the French he showed to all thinking minds that the energy which moved him was a blind force which he did not in the least understand and which he was powerless to direct with any degree of judgment.

He was suffering from a surplus of misdirected will power.

From that day on his victories were not victories supported by intelligence, but simple blunders, and he said himself that he who committed a blunder on the field of battle committed a crime.

In the same way, Bismarck, when he overthrew the decadent empire of Napoleon the Third, did a ser-

Illusions and Realities of the War 49

vice to France. But when he exacted the session of Alsace and Lorraine he sowed the seeds of future strife and imposed the burden of militarism on all Europe. *The Enigma of Energy*

Up to Bismarck's time individual energy was a blind force acting through a single personality. It was Bismarck himself who planned and directed political affairs exactly as he willed, and not the Prussian Parliament. The surplus of ambition was in him, not in the nation. But with Bismarck out of office the German leaders of public opinion began to assume what they did not understand and could not handle.

They were now suffering from that same surplus of energy in a collective form. Instead of one man overflowing with the will to power, without the vision to see clearly ahead and forestall reactions, there were now twenty men moved by the blinding force that some people call destiny but which ought to be termed the blunders of misdirected ambition backed by strong self will.

Ten years later the scientific observer might have noticed signs that these twenty men had increased in number to five hundred, and in a few years more to five thousand, after which the whole nation would think, act and move by the same force under one unified manifestation of physical energy, to be used one day in an outburst of devastating action. It is plain that a rich nation can be developed and

50 *Illusions and Realities of the War*

The Enigma of Energy

trained for a surplus of energy and that the nation which permits this development to go unchecked will become like a tower that will rot and fall from the top, leaving the base intact.

The strenuous life, so-called, is a dangerous illusion, since what we suffer from is the power of the individual. It overflows on all sides. It is felt in every sphere of thought—politics, religion, and society.

Our so-called relaxations are but other forms of energy grossly misdirected.

As soon as we exhaust all sensation in amusements, all novelty in religion, all fads in society, we shall imitate France under Napoleon and Germany under Bismarck.

The enormous material energy displayed by Prussia during the past forty years reacted on the imagination and was too much for the intellect to throw off without an explosion of the surplus. The mountain of energy burst. Belgium was overwhelmed by the first flow of lava, then France, then Russia.

What America's relation to foreign countries will be if the smouldering volcano breaks loose it would be hard to predict. But one thing is certain: it would cause devastation within her own borders, the effect of which would last for two centuries.

PERHAPS the most appalling thing about the war is the outstanding fact that the Prussians, as well as a good many other Germans, have made war impossible on the old lines.

*A Nation
Without
Nobility*

Familiar as we were with the exploits of scattered bands of bandits and desperadoes on the border lands of civilisation, no one ever imagined that the word desperado would be the only vocable in the dictionary to fit the present circumstances.

Previous to this war the Cossacks were the most barbarous troops attached to a regular army. But the Cossacks were employed by the Czars to hold the people in bondage and the word was long known as one connected with an infamous imperialism and diabolical torture. Yet even the Cossacks were but a small portion of the Russian army. They did not lead, they followed.

It is different now. The Teuton leaders belong to the aristocracy. They are royal princes, counts, barons. All those people are not pushed forward by a mob such as ruled Paris during the Reign of Terror. They have nothing to do with the proletariat. They dictate the methods of government and the rules of social etiquette.

And yet, here is the question people at the front are asking:—Why is it impossible to have a gentlemanly war with the Germans?

Charles Lister, the son of Lord Ribblesdale, who died of wounds at Gallipoli, in asking this question

52 *Illusions and Realities of the War*

*A Nation
Without
Nobility*

put the matter in a nutshell when he added, "Because of the lies they tell in their foul Press, because of their low behaviour—the German Ambassador in Constantinople running round to the hotels and shouting victory in the streets—their vulgar way of looking at things makes one feel very bitter. No one likes the Germans any better after having fought them. The French and Russians did like each other better after the Crimea, and the English and the French left each other's throats with a feeling of mutual respect. But these cads! I cannot reconcile them with the Germans I have liked." And this is what every one who has lived in cities like Munich and Dresden is saying. The titled leaders in Prussia and Bavaria have ceased to be gentlemen. We do not now recognise any of them. A war with honour with them is impossible since honour implies a code of laws; and this war has proved the Teuton nobles to be without any honour—lawless, freebooting desperadoes.

For this reason the governments that now attempt to deal with the Teutonic situation in the old sentimental mode are as good as lost.

The banditti with handles to their names will whine when the hour strikes for the deliverance of the world from their desperate grip.

They will bring up all the old catch-words in the vocabulary of diplomatic villainy, and with their

Illusions and Realities of the War 53

Münsterburg psychology make one last effort to hypnotise civilisation.

*A Nation
Without
Nobility*

The one rock on which they hoped to establish a firm footing for a basis of their pseudo-psychology was America. They were relying on emotional sentimentality to do the work at the eleventh hour. They expected America would step in, muzzle the British bull dog and prevent the final grapple with death.

Not while there is a vestige of the old superman notion left in Germany will there be any peace for the world.

The Teutonic illusion of moral and intellectual superiority must be smothered out of the Teutonic consciousness. The Prussians, to begin with, must be made to admit their low conception of life, politics, art, and literature. They must be made to realise the full meaning of the indignation and the contempt with which the best minds of other nations treat their teachers and their leaders.

Long after the hell-war is finished Prussia must be held responsible and dealt with according to the drastic methods she imposed on others. She must be the nation in the world's pillory.

* * *

WE hear much of the efficacy of mental concentration. But it is time to point out its futility unless our thought is supported by scientific knowledge.

*Scientific
Concentration*

54 *Illusions and Realities of the War*

Scientific Concentration

We must know why we direct our thoughts in a given direction. We must be able to distinguish between mental riot and mental reality. We must learn the difference between futile fancies and fundamental facts.

Much of the so-called "new thought" is thought undirected. Precious time is wasted in meditating over things that only exist in the mind's eye instead of in the eye of reason.

The reasonable things are always common-sense things.

Men of clear vision foresee results from a practical basis; they figure from one reality to another. Their plans work out like a sum in arithmetic correctly calculated. They concentrate thought on fundamental grounds.

Napoleon conquered the political and military world of his day by avoiding insignificant details and never letting his thoughts wander in the world of visionary fancies. His calculations were scientific. His rapid actions were the result of clear thinking, clear reasoning, scientific concentration. He knew what he was doing. But as soon as he let ambition get the better of common-sense his thoughts became confused; he changed from a man of clear vision to a mere visionary as vacillating as any in history. Then blunder followed blunder till exile and death.

Hundreds of things which seem right to many well-

Illusions and Realities of the War 55

meaning people are based on the flimsiest illusions *Scientific*
which, at a moment of national crisis, would prove *Concentration*
fatal instead of fundamental.

Patriotism, when not practical, easily turns to pusillanimity. Concentration on the wrong objects is not only useless but it often leads to decadence.

America mistakes the significance of world events when she assumes her position as a nation to be independent of the trend of European thought. And for this reason—the three leading nations of Europe have by common consent put away the notion of trying to battle with existing conditions on the old familiar basis of concentrating attention on utopian theories and imaginary ideals.

An ideal has no meaning unless supported by something more solid than sentimental desires.

European thought is now concentrated on a new order of existence, absolutely opposed to the old order; and American thought will agree or be swamped in a mire of uncertainty and vain discussion.

While France and England, to name only these, have already learned how to direct thought into channels of practical utility devoid of the haphazard, America lags behind. Her mental moods lead into negative thinking and negative action.

The Germans have already mobilised for a trade war after peace. While certain dreamers are yawning over stale problems and obsolete theories, the

56 *Illusions and Realities of the War*

Scientific Concentration

Germans have held meetings of experts behind closed doors, planned every detail for the exploitation of trade with China and South America. They have done this in absolute silence. The secrets of the system have been kept with as much care as the secrets of the war office.

While Anglo-Americans cry out their plans and their intentions in the ears of the whole world, the Teutons are at work.

Who will form a National Board of Transition Economics such as the Germans formed six months ago, operating as a separate government, with powers as great as any exercised by the chief-of-staff at the war office?

Surely it is time to concentrate thought on scientific plans for the welfare of the future.

* * *

The War and the Smart Sets

ONE of the first conclusions reached by a distinguished Frenchman who returned to Paris from the front on leave of absence was that women, since the great upheaval, have lost their importance. What he ought to have said was that women are as important as ever but that the Smart Sets have had a rude set-back and that they can never again attain their old position and influence.

This fact ought to be apparent to all who can reason.

The Smart Sets, so called, are, in every country, composed of frivolous people with much time and

Illusions and Realities of the War 57

money hanging heavy on their hands. With them, *The War and the Smart Sets*
one home is as good as another, one country as important as another, so long as they can show off. They live, not so much to do as to appear to do. Their ambitions are not live wire ambitions, full of vitality and virility, but still-born.

Things wither under their touch as under a hard frost.

This is why the Smart Sets are bound to dry up under the scorn of patriotic censure and public opprobrium. It will not be possible for the idle fashionable to continue to "set the pace" for any one.

Stamp a thing as unpatriotic in these days and its doom is sealed. And there are a score of reasons why the fashionable idlers will pass for people without the sentiment of patriotism, therefore a positive danger to every community in which they happen to be living.

In Paris and London the law is against them. The doings of the Smart Sets have been stamped as unseemly and disloyal.

But this is not all. The simple fact that millions of honest women, many of whom were brought up in comfort, are aiding their countries in all sorts of active work will be enough to bring odium on the heads of the idle rich and affix the seal of scorn where the coronet once shone with such mimic majesty.

This war, if it has accomplished anything at all,

58 *Illusions and Realities of the War*

*The War
and the
Smart Sets*

has made it impossible for the few to set an example to be blindly followed by the many.

It has killed that mock exclusiveness that passed for refinement among the ignorant.

It has brought home to even the most superficial observer the folly of the customs of modern society during the past fifty years, but particularly society during the past two decades.

But, of course, the thing that passes for "smart" society will die hard. Its death rattle will be a series of gasps under varying conditions. Its breath will go out in charity functions where it will continue for some time to "patronise" those who are doing the hard work and getting things accomplished.

For what would the idle rich do if they could not patronise their superiors or play up to the auspicious occasion as if they were to the manner born?

Nevertheless, there is such a thing as public opinion becoming compulsive. In the long run the decadent example of a few thousands will be made to appear ridiculous as well as vulgar, absurd as well as degenerate, and the few will find they are too limited in number to make a conspicuous showing and too insignificant socially to impose on any clique or any set.

Thus, the Smart Sets will dwindle and melt away,

Illusions and Realities of the War 59

not all of a sudden, but like snow that begins to melt in February to disappear in April.

*The War
and the
Smart Sets*

When Mr. Flapdoodle finds his former habits render him liable to a charge of disloyalty, and Mrs. Fitzboodle that she is being charged with conduct unbecoming a true patriot, both will seek a cover of modesty, even though it be mock modesty.

• • •

I HAVE but one lamp by which my feet are guided," said Patrick Henry in the immortal speech he made 142 years ago at a great crisis in American history, "and that is the lamp of experience"; and he added, "I know of no way of judging of the future except by the past."

*The Lamp of
Experience*

People who refuse to heed the lessons of the past are floundering in the dark. They are going it blindly.

They are the people who believe all they see and all they hear.

They pin their faith to the present, little dreaming that the present is made up of a thousand illusions just like those of the past.

The man who denies that experience is the greatest factor in the thing we call progress has ceased to progress. He is constantly being fooled. The old smiles, the old flatteries, the old catchwords, the old mechanical phrases, the old scraps of paper, have for him a perennial veracity and an ever potent magic.

60 *Illusions and Realities of the War*

The Lamp of Experience

The agreeable, the alluring, the complimentary, mean more to him than fundamental facts. For this reason his life is made up of mistakes and disappointments.

He is loth to learn that there are but two kinds of people—those who keep their word and those who have no word to keep.

If diplomacy, with many, is the art of polishing lies, business is the science of applying past experience to fit the present.

To forget is the unconscious inclination of the majority. And forgetting costs people more than any other kind of folly.

Among the few things a practical man can afford to forget is the criticism so often aroused by honest success and real talent.

Passivity is still another phase of our chronic optimism. Be passive, forget that you are in the world, let everything slide and all will be well.

How many in these fateful days are sliding down hill in that illusive process!

A well-known proverb of an Eastern potentate reads like this: "Never walk when you can ride, never stand when you can sit, and never sit when you can lie down."

The reclining period and the declining period dovetail at every point. The body will fall in line with the mind in everything; and there is nothing that will hurry a family, a state or a nation to the jump-

Illusions and Realities of the War 61

ing off place so rapidly as loose thinking. For we *The Lamp of*
come at last, and without the faintest suspicion of *Experience*
danger, to a position where a push will send us
over the brink.

As an off-set to the chronic optimist there is the practical pessimist. In these times he is the look-out man on the watch tower. But somehow his voice is drowned in the clamour of the irrepressible, irresponsible, irrefutable optimist.

The man on the tower is pretty high up; the man on the level of the brink is pretty low down. That is one reason why the watchman's voice is inaudible. But in between the sentimentality of the chronic optimist and the common-sense of the practical pessimist there is a new psychological phenomenon—the scientific optimist whose faith in his methods cannot be shaken and whose courage is far-driving and fearless. He is convinced that might is right. With him nothing matters but drastic, ruthless action. He despises our sentimental optimism. He laughs at what we call the Golden Rule. With this new development of the over-lord, force overrules all other rules.

He came upon the world all of a sudden, because few dreamed anything so ruthless could be developed from the order we knew. His advent, although predicted, seemed so fabulous that no one took the warning seriously.

Let no one be so incurable as to believe that things

62 *Illusions and Realities of the War*

The Lamp of Experience

will settle down into the old rut after the world shake-up, that the old order of mental ease and haphazard methods will return, that each individual will be free to choose his own time and his own humour; that a man may think and act according to the whim of the hour and still be a credit to his community and to his country.

The English-speaking peoples will have to become pessimistic enough to expect the worst, optimistic enough to believe in the best, and scientific enough to be ready for anything.

Recent events, both on land and water, have proved that optimism, with a large number of people, has assumed a chronic form.

The English and the Americans were supposed to be the most practical peoples in the world, and this was undoubtedly true at one time.

For the past twenty years it has been preached that no evil can come to a man who does not believe in evil. We have been fed on theories that claim the infallibility of optimistic thinking.

Thousands have chosen the easiest roads to the most comfortable beliefs, the roads that lead the mind into utopian gardens, up delightful slopes to idealistic summits, and at last the national mind has become like the individual mind, impervious to the lessons of the present and blind to dangers in the immediate future.

Chronic optimism is developed by long-continued

Illusions and Realities of the War 63

security, a constant inflow of wealth, wrong teaching and wrong preaching.

*The Lamp of
Experience*

Easy living makes easy thinking.

Indifference in little things is the cause of indifference in big things.

The proverb so often quoted in these days: "As a man thinketh so is he," has been twisted out of all semblance to truth. The words are used by people who persist in presenting only one side of the saying, and that side is the view-point of the irresponsible optimist who declares that to have things go right all one has to do is to believe they will go right.

It is all so easy, so plain, so delightfully and irrepressibly utopian. You think a little but you analyse nothing. Your wishing does not harmonise with hard working, your mental effort implies no physical effort.

Practical people are those who have ceased to worry about futile opposition, who have no time or inclination for anything but the direct, the simple, the straightforward. They are the ones who keep the old lessons fresh in their memories. For them, past experience forms the best of their stock-in-trade.

As for national experience, America is undergoing a repetition of that of 1775 when George the Third a Teuton King of England, "spurned from the foot of the throne," in the words of Patrick Henry, "our remonstrances and our supplications, and left us

64 *Illusions and Realities of the War*

The Lamp of Experience

without resource except in an appeal to arms and the God of Hosts."

It is as if George the Third were still in power, one of the four royal brigands, who did what he could to weaken England and forge the links that would make vassals of Americans.

Eternal vigilance is the price of liberty; but what kind of vigilance? To profit by experiences that are being eternally repeated. It means to watch for the return of the old gamesters. It means that horse thieves may return if you keep horses, floods may arrive at any time if you live in a valley.

Up to the present, human nature has not changed. Temptation has as much vital meaning now as it ever had at any time in history.

To-day the love of gold springs from more desperate desires than were ever known. Desperate games will be played on the checkered boards of certain nations, and for many it will be all or nothing.

Only those nations who do not forget past experiences will escape a degrading and demoralising vassalage.

* * *

A National Life- Rhythm

ENERGY and motion are the two supreme factors in the universe. Without energy and motion there can be no rhythm, and a nation which has lost balance has lost the rhythmic beat that belongs to creative energy.

Illusions and Realities of the War 65

Rhythm goes with everything that is normal and healthy. Injure health and the pulse becomes weak and irregular; injure the nation and it loses the rhythmic force that means national harmony and progress.

***A National
Life-
Rhythm***

Every nation ought to have a rhythm of its own. Until America possesses a pulse that beats in unison with national interests she cannot prosper for long. America has her own inherent ambitions, her own characteristics, as she has her own national tunes, and she cannot borrow the pulsations of other nations' heart-throbs. To try to imitate others would be like trying to waltz to the tempo of ragtime. This is why imitation in national questions is always fatal.

For Americans to attempt a re-adjustment on the political and social lines of any European country would not only make conditions more complex and confused than they are but would hasten a crisis that would tend toward anarchy.

In many ways her forces are dissipated, for the reason that she has not as yet established a life-rhythm of motive energy.

Any one who has observed existing conditions in the leading cities and states of America must realise that the different sections and communities resemble a vast ball room where many groups are engaged in dancing to different tunes played by different bands at the same time. Each has a rhythm of its own,

66 *Illusions and Realities of the War*

*A National
Life-
Rhythm*

and the result is a cacophony of sounds and a catalepsy of reason.

The quickest way to weaken a nation is to set up sectional movements according to local interests, as if each city, each state, were a little nation cut off from the rest of the country, with sectional laws and local prejudices that hamper the broader views of national initiative.

The time has arrived for America to collect her scattered forces and concentrate on the basic laws that underlie organic and fundamental progress; and she must begin as if at the beginning, as if there never had been a Civil War, or an American Revolution, or an age of Puritanism.

What has happened has reversed the established and long-accepted order. The old-time outlook and the old-time notions of progress founded on the interests of groups and individuals must give way to higher, broader, and saner views of life and conduct.

Recent events have brought home to every thinking man and woman the criminal folly of the old saying: "Every man for himself." Whatever hurts individuals and families hurts the nation, and wrong ideas about commercial prosperity founded on the ruin of lesser groups and peoples must be thrust aside if America is ever going to build on a basis of nation-wide growth and world-wide influence. She

Illusions and Realities of the War 67

is now approaching the sphere of world inter-communication and world harmony.

*A National
Life-
Rhythm*

Never before has she been called on to minister to so many outside interests and needs. For the first time in American history intimate relations have been established with the Far East. America has ceased to be local and provincial. She will now take on a new lease of life by taking on a life-rhythm that will include harmonic relations with the progressive ideas of the human race and the universal brotherhood of all humanity.

Russia is still too confused for rhythmic action, but she will find it after the cycle of vacillation has come to an end. England and France, owing to more compact and adhesive community interests, are likely to attain a new life-rhythm with but little trouble compared to the conditions which Russia and America have to face.

* * *

AS we sit and read the London reviews of books written by young men who know how to think we cannot help wondering what will become of all the middle-aged and elderly people in England, who, hypnotised by the decaying and the obsolete, still dream on in a world of illusion and make-believe. What will be their portion in the quick-change performance about to begin on the political and social stage of the British Empire? When we see a drastic change in the spirit of the

*The
Old Order
Changeth*

68 *Illusions and Realities of the War*

*The
Old Order
Changeth*

English novel something worth while is happening. One competent London critic writes: "The dull sensual novel is buried in Flanders, the dull snobbish novel is trampled in the mud of Picardy, the dull cynical novel is rotting on the dump that contains a thousand mangled delusions."

With the passing of the old social order the novels and essays written in the old easy-going mode will become stale. Writing like that of Henry James will be uninteresting, not because his types will cease to exist—types do not pass away suddenly—but because they will be relegated to the social background like old bonnets or old chignons. "What Masie Knew" no longer matters in the least, but what that sly minx is doing now as a member of a new order of people and things does matter.

William De Morgan's novel, "It Can Never Happen Again," now takes on a double meaning, for such a book would not be taken seriously in these days of hurry, worry and drastic events of international importance, so it can never happen again.

The war will kill the sentimental novel; but it will die hard in America. Here the novel will change like everything else, but not until events compel such a change. A new realism is coming, in which the sentimental, if it exists, will apply only to those who cling to the past and who will figure as insignificant characters in the background.

The war has cut society in two. Young people

Illusions and Realities of the War 69

who have gone to the war will come back prepared for all eventualities. They will return initiated. The middle-aged and the old who stayed at home will remain ignorant of the mystery of initiation. And as knowledge is power all the power will be in the hands of men and women under forty.

The impressions we receive between the ages of twenty-one and twenty-eight are the most lasting. Is it possible for such minds to come back to find pleasure in *Pickwick* or *Monte Christo*? Impossible, because of the rococo sentiment of the first and the unreal romance of the second. We might as well expect a soldier of the trenches to become absorbed in a description of one of Napoleon's battles fought with bullets and bayonets.

Nothing ever written by the most gifted writers about past wars will hold the slightest interest for men who have waded in trench mud, breathed poisonous gas, staggered under the intonations of bombs hurled from modern howitzers.

The old novels, for the greater part, will die of inanition. Like hundreds of other old things, they will pass, not because people oppose them but because of indifference. They will no longer be discussed. To do so would be like discussing the utility of old balloons in modern warfare.

In this way much that appeared classical a few years ago has now passed into a region of meaningless emotions and trivial sentimentalities. Much of

*The
Old Order
Changeth*

70 *Illusions and Realities of the War*

The Old Order Changeth

what was called new in art, poetry, and music before the outbreak of the war is now seen to be altogether lacking in vitality and wanting in ethical solidity.

The jumble of loose sentiments and loose modes of reasoning that brought on the war was the same in character as the jumble of new color-forms, word-combinations and tonal-concatenations in other directions.

All the world was moving towards a point where the refuse of exploded theories and negative beliefs were to be dumped into the crater of extinct volcanoes, not by any mental process but by the derrick, mechanically.

Nothing that is not up to the vitality of the new epoch will survive long enough for prolonged discussion.

* * *

Prussian Provincialism

IT may be said of provincialism that it is not dangerous so long as it is not aggressive.

The provincial minds one encountered in Paris and London at the close of the last century were of a negative kind. They offended only on the side of ignorance.

Paris posed as intellectually superior, London posed as socially superior to the rest of the world.

With Bismarck, Prussian Kultur began to assume an aggressive form. Berlin was proclaimed the centre of the world's science, religion, philosophy,

Illusions and Realities of the War 71

and art, as well as the hot-bed of military discipline. *Prussian Provincialism*
Just as Paris and London were becoming more cosmopolitan, Berlin was becoming more narrow, more self-assertive and more aggressive. Prussian provincialism became pugnacious, the Kaiser began to carry a chip on his shoulder, the people were taught that Germany was the first country in the world, the Prussians the first citizens, and Berlin the first metropolis.

It never entered the heads of German philosophers to examine the psychology of this provincial element in Prussian politics, philosophy, and theology. They were too close to the mountain of shams to realise its height.

Among the causes of this colossal illusion there were three which had an immediate and positive bearing on the public mind: the Prussian victories in France in 1870, the annexation of Alsace and Lorraine, and the huge indemnity exacted by Bismarck.

Yet the leading characteristics of the Teuton temperament had always been a primitive naïveté coupled with a stubbornness and tenacity of purpose surpassing that of any other people. It is the admixture of childish reasoning and headstrongness that has produced Prussian provincialism, and with such an element to deal with, reason, logic, and common-sense are out of the question.

Fight the devil with fire, says an old proverb; and

72 *Illusions and Realities of the War*

Prussian Provincialism

Prussia will have to be subdued with her own methods, healed and developed by force.

It is doubtful if a Prussian republic could ever be made to work in harmony with any other republic. How long would it take to eradicate the virus of primitive barbarism? This is a question civilisation will have to face and answer now. To put it off will only add folly to blindness and give opportunities for a new phase of the horrible in the not distant future.

The words of President Poincaré ought to be pondered and heeded: "People have the kind of government they are fitted for."

Any one who knows Berlin well must know that nothing mattered there that was not set in motion and dominated by the iron fist of finance backed by mailed warriors of militarism.

The methods, the fashions, the music, the art of Berlin, have always been rude and crude. Prussian realism has left all other phases of the realistic far behind during the past three decades. The reason is clear—it is so much easier to be gross and crude than it is to be cultured and polished. France, for example, is supported by a Latin civilisation dating from Julius Cæsar, while Prussia only began to be talked about when Voltaire spent some time as the guest of Frederick the Great.

The fundamental trouble may be discovered in the simple fact that the Germans never were influenced

Illusions and Realities of the War 73

by Latin methods, habits, and customs. With them, Italy and France were like nations existing in the imagination of historians, so that when Goethe visited Rome he declared he had discovered a new world and a fresh source of inspiration undreamed of by him or by any other German. *Prussian Provincialism*

There can never be a provincial superman. If, in the near or the distant future, a superman makes his appearance he will repudiate the inanities and insanities of Prussian provincialism.

* * *

RETURNING to America after many years spent in Europe, one is struck by the fact that the majority of young people, especially pupils at schools and colleges, look much older than their actual age. *Old Faces in Young America*

A man is as young as he thinks, and most young people are now taught to think in figures; and as facts are the driest things in the world the face assumes a look of age long before actual youth has passed. It does not take more than a few years of daily concentration on the driest problems of existence to give the face a fixed expression of boredom, indifference, and fatigue.

America is one of the youngest of the great nations, and yet Americans have to discover a way for the conservation of youth as well as that of health.

A man who feels young will act like a young man, and it would be impossible for him to talk, look, or

74. *Illusions and Realities of the War*

act like a person afflicted with the heaviness of years.

There was a time, many years ago during the pioneer days, when hard work and material worries caused premature old age in thousands who could not escape from the hardships of the time. But in these days of universal comforts and conveniences of all kinds, opportunities for recreation and amusements undreamed of by the people of half a century ago, it seems incredible that so many of the young should assume a facial expression of boredom and apathy.

One of the causes of old age in the young is too much concentration on one line of work. The young as well as the middle-aged, assume a look of ennui when the mind has been concentrated on things that hold it in a groove, to the exclusion of things that produce agreeable reactions.

Women retain a youthful appearance much longer than men because when their work is over they at once enter into the pleasant diversions to be had in social and artistic affairs around them.

Young women who look old are the ones who are kept indoors at one occupation, with but few opportunities for reactions against the humdrum and the common-place.

American men find it hard to forget the worry of work, and even those who are quite free from the

Illusions and Realities of the War 75

necessity of working with their hands often keep the mind at work beyond all reasonable limits. And psychologists all agree that mental stress is the most fatiguing kind of labour.

*Old Faces
in Young
America*

Imagination may act in two ways: It can take the mind away from the dry problems of business, or it can serve to haunt the mind with forebodings of conditions and things which have no foundation in fact.

It is unnatural for young people to concentrate all their mental powers on material affairs of the future. A man who loses sight of the benefits and opportunities of the present will never enjoy prosperity when it arrives.

There is but one remedy—never harp on business and dollars after working hours, never go to a theatre and permit the mind to wander off on personal affairs which have nothing to do with recreation, never discuss personal matters when you are playing games, never worry over things that you cannot alter, and, above all, learn to play some musical instrument and engage the mental faculties in something the exact opposite to that which engaged the attention during business hours.

It used to be said that a woman is as old as she looks. A man looks as old as he feels, and his manner always corresponds to his feelings.

All the young old men are people who are inter-

76 *Illusions and Realities of the War*

*Old Faces
in Young
America*

ested in many things, so interested that they have no time to grow old.

* * *

*The Great
Reconstruction*

SIGNS are not wanting that politicians, editors, authors, novelists, are getting ready for the period of reconstruction which must follow on the great upheavals and changes ushered in by the war.

England is preparing and America will be compelled to follow suit. A novel has appeared in England that shows which way the political and social wind is blowing in that country, and will continue to blow for many years to come. It exposes the shams and shadows that lay in the path of progress up to the outbreak of the war, and it does so in unmistakable language.

The author is an Oxford man, a nephew of the late Chancellor of the Exchequer.

One of the things that helped to bring on the war, he points out, was the flagrant boasting so fashionable during the silly Jubilee period which the Boer war brought to an end with such realistic suddenness. When the Naval Review passed up Ludgate Hill on that Jubilee day, the author says, "It was as though we flung a mailed gauntlet in the face of all the nations who should venture to doubt our supremacy."

It was not till this veiled threat was flung out to

Illusions and Realities of the War 77

the world that the Prussians began to preach a naval crusade against England. *The Great Reconstruction*

Nothing is more fatal to a nation than boasting. And nothing in the world could have so stirred up feelings of jealousy and envy in other nations as the song, "Britannia Rules the Waves," all which made the Prussians shout "Deutschland ueber Alles" with greater vehemence than ever.

For more than two years after the Jubilee "England basked in the consciousness of invincibility." Then came the Boer war, like a thunderbolt out of the blue. Yet, even then, the awakening was but a make-believe. England did not take the lesson, and nothing was changed.

"All our poses at Oxford," says this pungent writer, "gave us a taste of that obsolete, artificial world in which most of us were to pass our lives, and the college cliques, fashions, taboos, and jealousies, warned us against the absurdities and unworthiness that awaited us outside Oxford."

And now we may ask in all sincerity, what is reconstruction? There is no reconstruction possible anywhere at any time that does not arise from imperative demands of the matter-of-fact. The absurd only becomes apparent with the flat failure of pretence and pose. There is no opportunity for the Oxford drawl or the Cambridge reverie or the Westminster attitude when living in the trenches or scampering over ploughed-up fields in

78 *Illusions and Realities of the War*

The Great Reconstruction

a charge against the enemy, and in these times, when all the old pretences have been exposed, reconstruction will take on a character unknown in previous eras.

A clean sweep will be made all along the lines of education. Nothing of the old order will be left in the colleges because it is at the seats of learning, so-called, that most of the political and social abuses have had their beginning.

The great reconstruction will sweep into oblivion all the popular fashions known in England and America, no matter under what guise, no matter under what pose, no matter under what form of philosophy.

Paradox will become offensive to the very people who lived on it before the war, not because it will seem an evil in itself but because they will refuse to accept grit when they are convinced that what is needed is good, wholesome bread.

Nothing vanishes from the political and social worlds without some mandatory reason. Whims, alone, are not enough to make people change their habits and customs.

But reconstruction will not be attained except by a process of steady development. Immediate readjustments after the cessation of hostilities will be along military lines. Many months must pass before the soldiers settle down to home life and become acquainted with the new conditions, both

social and industrial, and no great change can be expected in the public mind in any direction until the movement of troops is over and people in all walks of life will have time to face the new conditions. It is then that the real awakening will begin. Thinkers and teachers will throw over the fustian of paradox and cheap persiflage, and the real reaction will begin against the old novel, the old essay, the old stories, the old sermons, the old poses of superiority, the old academical illusions about culture, the old imaginary lines of class distinction, class pretence and class privilege.

*The Great
Reconstruction*

Writers who long basked in the glow of a popularity as cheap on the surface as it was false and shallow at its base, will find themselves out of the running. The authors who had no vision before the upheaval of militarism can not possibly see what is needed after the subsidence of that upheaval. For why should people who have arrived at middle age find themselves suddenly endowed with clear vision?

Our age is no different in this respect from other ages. The same old laws are at work now as ever. The universe is being run on the same old lines and nothing has been changed in the eternal system of action and reaction. Human nature is the same, and what it will do now will harmonise with what it did in all other ages of which we have any records.

80 *Illusions and Realities of the War*

The Great Reconstruction

What we have to face is a drastic spiritual reaction following a drastic material action. The reaction must come on every plane of thought, whether intellectual or physical. Its force will be manifest as much in books and newspapers as in factories and in schools. Little by little it will attain all classes, not by suasion or pleading but by the same process of nature which causes a river to rise to high water mark; and the phrase "we must" will take the place of "we will."

Not till reconstruction is well on the way will the hollowness of past assumptions become apparent to the majority, so long deceived by clever press agents and the psychology of crowds. To make a distinction between England and America will do very well on the map, but not in political, social, and intellectual affairs. Reconstruction will be the same in America as in England. Perhaps there will be a difference in the methods of the overhauling. Americans, used to quick decision and quick action, may get things done by skipping the blunders that have come perilously near a fatal issue in Britain.

* * *

The Power in the Pulpit

THE question is often asked: How does it come that the American churches possess so many high-salaried preachers, yet fail to make any appreciable headway against scepticism and agnosticism?

Illusions and Realities of the War 81

The answer is: Because the power in the pulpit is one of personality instead of principle.

*The Power
in the
Pulpit*

A preacher is judged by his looks, by his manners, by the amount of newspaper gossip aroused by what people are pleased to describe as his personality. The man with the most personality is "called" to the pulpits of the richest congregations in the same way that favourite actors are engaged at theatres most frequented by social leaders.

It was said of Henry Clay that the manner in which he drew his long silk handkerchief from his pocket was worth going a long way to see. His was the grand manner.

I know a preacher at a wealthy church in a great city who exerts a certain fascination by the reserved way he begins his discourses, by his reticence, as if he knew too much to let out in the presence of certain trespassers in the back pews, as if he feared his pearls of price would be lost in the presence of so many pigs, to say nothing of black sheep.

I know another who exerts a great influence by his erect posture, or, as some women in the congregation call it, his "back-bone."

"It is simply impossible," said one, "that a man can stand so straight without thinking straight."

Another was admired for the "quaver in his voice."

"We are sadly lacking in deportment," said one fair parishioner, "and we have made up our minds

82 *Illusions and Realities of the War*

*The Power
in the
Pulpit*

to keep Mr. X——, who is an Englishman with such elegant manners that his example will be worth more than the high salary we are going to pay him."

Still another was engaged for his aristocratic connections. "Everything he says and does is so correct," said one, "he simply could not make a blunder if he tried."

The all-important thing is, how does a man preach, not what he preaches. The manner makes the man, as dress makes the woman; for as one psychological lady has said: "No religion can give as much satisfaction as an elegant costume with a perfect fit."

Women are exceedingly fastidious when it comes to the thing they call personality. They prefer that a man look many things which he does not say, or even know. That man is preferred who creates an illusion. The preacher must preach by implication, by suggestion, by modulated gesture. In the big churches, where fortunes are sprinkled about the pews like blackberries on autumn bushes, spade work is not called for. In such rich vineyard soil rakes are preferred to spades.

Personality in the pulpit means as many things as the definition of the word gentleman or the word flavour. Where there are hundreds of dishes with hundreds of flavours there is a choice for all tastes, whether acquired or inherited.

Illusions and Realities of the War 83

As for the spirit of aristocracy which is floating about in the air, it frequently settles in churches, not being welcomed in the purlieus of politics. *The Power in the Pulpit*

"My husband," remarked a woman of affluence, "is a democrat when he runs for the Senate, but at church our pew shuts us off from all who are dependent. The poorest man near us is worth seven hundred thousand, and his pew is twenty feet behind us."

After all, perhaps the fashionable church in our time is the safest of all places to air one's penchant for what looks like aristocracy. In a pew one can look many things which one dare not speak out loud, and no one can say nay. And there is one supreme satisfaction—the man in the pulpit is hired, yes hired, to say only the things which will please the people who pay the piper.

And what a satisfaction it is to know that the graduate of Oxford or Cambridge, with a string of letters after his name, and a sound pedigree to boot, is occupying an inferior material position to the man in the pew who never attended college and knows nothing of books.

The patron here is the native democrat who purchases aristocracy in hunks and bestows condescending compliments on the minister as school boys show a preference for one chewing-gum over another. And the naïveté of it! That is something they never dream of. For one thing, a lack of

84 *Illusions and Realities of the War*

*The Power
in the
Pulpit*

humour prevents them from seeing themselves as others see them.

But if the patrons of rich churches are without a sense of humour what must be said of the ministers? They know better than any one else why they accepted the call to "come up higher." They know why they have left that "little church of the people" to live among the prosperous. They also know what the world thinks in that connection. Still, there is always the influence of self-suggestion, and the high priced minister eases his conscience with the thought that he is gradually raising the congregation to his own level.

The vestrymen and the dear good ladies know that they have hired him for one purpose—to stamp their commercialism with the seal of academical religion and to make the less favoured churches as envious and as jealous as possible. They know that if he were to speak the truth he would be sent to shift for himself, and not only that, but a lucid streak in the minister's third story back tells him and warns him of the danger of letting them know what he knows, even by the faintest hint.

So the true inwardness of the ministerial psychology consists in making the congregation believe firmly that they are the elect among all the congregations. Indeed, this is just why the moral sermon is considered superfluous here. The elect have no use for what they already possess in such super-

Illusions and Realities of the War 85

abundance. Yet this is not saying that the high-salaried minister does not moralise. In times of stress he condescends to moralise about things and people at a great distance. This redounds to the greater credit of his parishioners who are thus made to feel a more intense satisfaction, not only with themselves but their relation with the whole world.

*The Power
in the
Pulpit*

* * *

AT this juncture in the world's history there is but one class of minds that gets things done. Positive people are always to be found where action is in full blast and words are few. The passive are always found where words and sentimental reasons prevail over active thought.

*The Positive
and the
Passive*

The world has always had passive people in considerable numbers, but just now this mental attitude alarms because of its absolute lack of vision, its moral indifference and its psychological negation.

A pacifist is a well meaning person who is a fanatic because of world ignorance.

English and American pacifists are people who have never lived in Prussia and have not the smallest conception of what the typical Prussian militarist symbolises in modern politics, modern ambition and modern industry.

Ask any pacifist if he knows Berlin well and you will receive an answer in the negative. An absolute ignorance of the most vital elements of mod-

86 *Illusions and Realities of the War*

*The Positive
and the
Passive*

ern history characterises their mental stock in trade. If our pacifist has travelled it has not been with a desire to compare one city with another, one people with another, one type of face with another type. He travelled for his pleasure. He was never struck with the crude fact that the typical Berliner differs as much from the typical Parisian or the typical Londoner as the planet Mars differs in colour from the planet Jupiter.

Why should he notice such things? What you are likely to hear is that he stopped some time in Dresden or Munich and greatly admired the people and their ways.

He has, without knowing it, confounded the people of Saxony and Bavaria with the Berliners, for the pacifist jumbles things together in a lump. No argument will ever convince him that the Junker mind is unique in Europe, unique in history, the sword of a modern Damocles hanging by a Hohenzollern hair over the destiny of humanity, fixed to fall, like the guillotine, but on a supine and sentimental democracy.

The naïf provincialism of the pacifist makes one speculate on why such a mental condition should exist in England and America.

Happily, passive people are led per force by the positive and in the long run swallowed up in the swift current of world movements.

The war will end, and Prussia will end in some

Illusions and Realities of the War 87

form of democratic government. But the Prussian temperament will not change because of a change in the form of government.

*The Positive
and the
Passive*

The believer in militarism will remain unchanged, the Junkers will continue to live in a world of their own illusions, Teutonic materialism will continue to promulgate theories which can no longer be put into practice.

What the typical Prussian cannot do by the sword he will do by word; what he cannot do by action he will suggest by thought.

The Prussian intellect is stubborn. Let no one cherish the illusion that this war, or any war, or any mode of government will render it pliable.

This stubbornness has existed since the time of Julius Cæsar. The Romans, who were masters of the world, were surprised at the stubborn nature of the Teutons.

The only mode of getting on with the Prussian temperament after the war will be by methods of international discipline as drastic as were those of Hohenzollern, Bismarck, and Hindenburg. National ethics must be made compulsory by the co-operation of international interests.

* * *

IF there is any truth in the "signs of the times," the people of America and England are fast approaching the day when sentiment must give way to science.

*Science and
Sentiment*

88 *Illusions and Realities of the War*

Science and Sentiment

The war between the scientific and the sentimental is nothing new.

Ever since the first steam engine ran on iron rails and the first steamer ploughed its way across the sea from land to land, the battle between facts and fancies has been waged. But in the past, science had no organisation. Now it is rapidly usurping the front seats at our colleges, universities and public institutions of every kind.

The sentimentalism which refused to change a thing because it was old is giving place to laws passed by organised bodies that ride over our old-time notions without giving the astonished objector time to formulate a vehement objection.

It is hard to believe that America will be compelled to adopt many of the civil laws now in vogue in France and England, and still harder to believe that some things not yet dreamt of in Europe will soon be initiated in the United States.

Progress, in any line, is always slow at first, but there comes a day when the march of events seems to take a sudden leap forward. People rub their eyes and ask how it all happened.

Science does not work mysteriously. The inventor, the chemist, the psychologist, the man who opposes sentiment with hard facts and figures, works in silence. Then, at a given moment, the specialist steps before a convention or a committee. He presents his report. The document is the fruit of

Illusions and Realities of the War 89

months and perhaps years of silent labour. But to the sentimentalist the facts sound hard and hollow. The figures are contradicted, first by individuals, then by groups here and there, then by mass meetings to denounce the innovation, until it seems as if the scientists were about beaten and would have to give up.

*Science and
Sentiment*

No sooner does the opposition cool down than science begins another assault on the citadel of sentiment. Again sentiment cries out that religion, art, liberty, and a good many other things are going to the dogs, but science, now organised into phalanxes of practical workers, promptly brings up the big howitzer and hurls one last shot at the howling dervishes who surrender without conditions. Such are the simple but drastic methods of the practical minds of our day.

There never has been such a sudden transition from the rule of sentiment to the rule of science as the English have witnessed in the space of three swift years. We have seen one man rise from merely local and limited powers to a commanding position all but absolute. The changes observed in England would appear miraculous if history did not prove that what we expect is the precise opposite to what we usually get.

The clear seers prepare in time to parry the impulsive movements of the mob and off-set the schemes of impossible dreamers.

90 *Illusions and Realities of the War*

Science and Sentiment

A hundred years ago the world was ruled by orators and statesmen who were sometimes philosophers but never scientists. They blundered as often as they succeeded.

We are getting what the new conditions most need—a scientific ban on the impulse of individuals all pulling different ways.

Five years ago progress meant something vague, uncertain, different things to different people. Now the word means something drastic, fixed, absolute. Figures have taken the place of the fantastic and the high-flown.

The young man who wants to rise will have to shake off all notions of the sentimental, all belief in chance opportunity, all faith in luck. For science has given the death blow to luck, and knowledge tells us that will is mightier than destiny.

* * *

Does War Change Human Nature?

WARFARE does not change a people but the conditions under which they live. Human nature is not altered by political and social upheavals.

People who expect humanity to change with events are utopists who are always changing their point of view.

During the first year of the war the news was spread about in the daily press, as well as in letters, that a vast change had occurred among the soldiers at the front. They were being converted

Illusions and Realities of the War 91

to a belief in things at which they scoffed before they left England. They were being converted, in one word, by the thousand.

*Does War
Change
Human
Nature?*

Then, little by little, the facts began to leak out, first through the press, in hints and short sketches, then in letters written hot from the trenches, and last, but most important of all, by ministers and clergymen who returned after having witnessed the rude reality on the field of battle, in hospitals, and during those hours of forced idleness when the men had nothing to do but wait for the manoeuvre and talk and act with cool deliberation.

For these were the moments when the men would express their feelings without let or hindrance.

I arrived at the truth of the situation myself after reading the vivid accounts written by officers, privates, chaplains in the army, and visitors, printed in the leading newspapers from time to time during the past year.

One well known clergyman, who had spent six months among the wounded, declared he was forced to admit the failure of the war to change the nature of the men, except that in a majority of cases he noticed a strong tendency to accept the situation with a feeling of "stoical fatality." The majority of the soldiers would return home as stoics, having gone to the front without knowing what to think or without even wishing to think.

What is taken for a change of opinion or belief

92 *Illusions and Realities of the War*

*Does War
Change
Human
Nature?*

is more often than not only a change of material conditions.

"Circumstances alter cases" is an old saw that contains a world of truth. The war experience has brought new conditions, without changing the nature or temperament of any people or any nation. The French will remain French; the Germans will remain Germans; and the English will continue to be the same Englishmen living under altered circumstances, which will not and cannot alter their temperament, their leading characteristics, their peculiar habits, likes and dislikes.

Thousands who looked upon life as a sort of mechanical process before the upheaval will now adopt a stoical attitude, modified or emphasised according to the nature of the individual. But no radical change will occur among the masses.

Every war emphasises the general trend of the world's thought. Every action tends to create new activities. Unexpected changes in material conditions may be looked for at all times, for the current of commerce shifts like the current of opinions.

The thing that is coming is whatever exerts the most force in the world of necessity. The impelling force in our day is the force of the farm, the factory, the furnace. Events of the past three years will compel towards the things of material substance and imperative needs of the time. Religion

Illusions and Realities of the War 93

will assume a practical form. It will be impossible to erect a fine church with a slum just behind it, or a palace in a neighbourhood where the poor are starving.

*Does War
Change
Human
Nature?*

The English are preparing plans to abolish their slums and the Americans must prepare to do likewise.

War, poverty, slums, all make a mock of religion and prevent a nation from winning in time of great stress and trial of endurance.

The time to begin is now.

* * *

DURING a discussion in the Reichstag, Deputy Muller, with the approval of the whole House, declared that the Iron Cross had become a joke in the Army. The rain of decorations in the rear was as heavy as the rain of bullets at the front. Iron Crosses of the second class, declared Herr Muller, had now become worthless, while Iron Crosses of the first conferred no distinction.

*The Ironic
Iron Crosses*

Of all the disillusionments connected with the war, this is one of the most significant, one that will produce profound results, not only in the immediate present but in the distant future. Was there a German living in 1913 who, outside a lunatic asylum, could have dreamed of such a state of affairs in that Prussia founded on military caste and titled exclusiveness!

The Iron Cross for cooks and officers' servants!

94 *Illusions and Realities of the War*

The Ironic Iron Crosses

For Deputy Muller has spoken it from the floor of the Reichstag, otherwise no one outside Germany could have believed it.

The Prussians have been caught in a trap of their own contrivance. Theirs was supposed to be a militarism of supernormal superiority. People connected with the business world were considered of an inferior order, and mere soldiers of the ranks hardly worth mentioning, no matter how long or how terrible the period of endurance at the front; and now in the short space of two years the decoration that was coveted above all others, because so rarely bestowed, has become a badge for clerks in government offices, army cooks and officers' servants. With one stroke the Prussians themselves have stripped war of its sham glory and sham illusions. For how can there be any distinction in a symbol that will be worn by the man in the street when the war is over?

They have forced a blunt, and, to many, a disagreeable, truth on the attention of the whole world, and one that will not down when the war is over. They have, without knowing it, brought up the question of personal merit in connection with originality. They are causing some millions of good people all over the world to ask searching questions regarding something about which before the war they never troubled their heads.

The Iron Cross, at one time, was a seal of military

Illusions and Realities of the War 95

glory. Now it stands for nothing because those who wear it constitute a crowd. A thing brings distinction in proportion to its rarity. As soon as two persons can do the same thing neither one can claim originality. There was but one Bismarck in Germany, one Bonaparte in France, one Lincoln in America. What makes military glory so common is that it lies within the reach of any one who possesses plenty of pluck and does not mind being killed.

*The Ironic
Iron Crosses*

And the pity of it is that the war has destroyed hundreds of young men who were distinguished for special gifts before the war began, gifts which had no relation whatever to military vanity. The possession of an iron or a diamond cross would not have made them write better poetry or paint finer pictures or become better scientists had they survived the war.

For such reasons, and others, this war has lifted the veil from the face of military glory and let the world stare at the facts. And all who can reason will see that distinction in no way depends on physical prowess or any kind of military bravery. Too many millions have already died in just that way without a quiver of fear, one having as much merit as another.

The last and most important lesson to be drawn from the whole thing is that it takes ten times the amount of endurance and courage to face the long-

96 *Illusions and Realities of the War*

The Ironic Iron Crosses

drawn-out difficulties and dangers that arise in the world of the intellect than it does to face bullets and bombs on the most terrible battlefields. The war between clairvoyant intellect and blind instinct never comes to an end.

Physical warriors and intellectual warriors belong to distinctly different orders. The first may or may not be satisfied with iron crosses, diamond stars, and blue ribbons, but is there a poet or a philosopher living who could be appeased by such gewgaws?

* * *

The First Impression

AN English writer calls attention to the paucity of descriptive articles adequately dealing with the great events of the war.

The British in particular have "completely despised the psychology of the first impression." They have let great occasions like the capture of Bagdad pass with a few laconic articles by which no one was impressed—one of the very few events that united modern science with the mediæval, and modern progress with the mystery and the romance of the Arabian Nights.

Only once in a while does some correspondent rise to the level of events as when Philip Gibbs writes of Vimy Ridge—"The most tragic and frightful sight that men have ever seen, with an infernal splendour beyond words to tell."

Certainly no one has ever risen to the high level of the realistic and vivid power displayed by

Illusions and Realities of the War 97

Richard Harding Davis in his memorable description of the mighty march of the Teuton hordes through the avenues of Brussels at the very beginning of the war. He caught the rhythmic majesty of the immense cavalcades, the horse and his rider, the precision of the infantry, the long, orderly, silent and monstrous procession of soldiers disciplined beyond a flaw in look, step or bearing, moving with the impersonal motion of human marionettes, the force of destiny advancing with a step measuring the end of an epoch and the beginning of a new order and a new world.

*The First
Impression*

What the great majority of our correspondents lack is power and imagination. Most of their descriptions are the descriptions of school boys attempting to put into a letter the results of a game of baseball or a 'coon hunt by night. For this reason thousands of people have never yet received an adequate idea of what goes on at the front.

Emerson's dictum comes home with added force in these days. All the world, he says, values a man according to his power of expression. Scores of writers have been bundled off to the firing lines who are not able to describe an automobile accident. Without a sense of colour, without a sense of form, without a clear notion of history, without knowing exactly what the war stands to accomplish, they regard the whole thing as a kind of outing, a mild school of experience, humdrum and perhaps boring

98 *Illusions and Realities of the War*

The First Impression

in the end, futile in the long run, and calculated to give a young man a better appetite for civilised cooking when he returns to the place he should never have left.

If the war has done nothing else it has killed the superstition that realism in present-day literature is a current reality. There never was a time when realism was so little understood. There is a silly notion that powerful writing consists in putting facts on paper in a cool, impersonal manner and letting it go at that. The real and only test of adequate writing is whether a writer can rise to the level of the thing he wants to describe. There is no other way to test a writer. When Gibbs comes to the phrase, "infernal splendour," he proves himself capable of original thought, a man with imagination, a clear conception of the value of words coming together in the right place when wanted.

The futility of sending reporters to the front who never possessed the slightest talent for dramatic description must be apparent to all.

A battle is a tragic event, and the writer who attempts to deal with it in words must possess the dramatic instinct or he only succeeds in juggling with emotions which are superficial and commonplace.

The war has also proved the futility of trying to teach journalism as one would teach typewriting. The power of expressing great scenes and great

Illusions and Realities of the War 99

emotions cannot be imparted. The great journalist, *The First Impression*
like the great poet, is born and not manufactured.

* * *

MEN fail when they are at the wrong work. *The Mind a Mental Machine*
And the failures are everywhere—in town and in the country, on farms, in factories, in business, in art, in science, in the pulpit, in politics.

An eminent scientist has declared that three out of every five young men are trying to do things which they do not understand and can never master.

Most people of our day need something to rouse them out of what, to many observers, seems like a waking trance.

Europe has now had the inestimable advantage of emerging from a condition of mental lethargy and haphazard methods in every walk of life, from princes to peasants and from politicians to bill-posters.

Millions have been awakened to a new order of existence, not only in the world of commerce, but in every grade of society, from the elegant and fastidious princess, to her butler, her valet, her maid, and even her cook. For the butler discovered that he could boss a company of soldiers at the front better than a set of waiters at a party, the valet awoke to the fact that he was not a varlet as well, the maid found it quite easy to assume a position far above her usual situation, and the chef found

100 *Illusions and Realities of the War*

The Mind a Mental Machine

to his great surprise that he could handle soldiers' kits as well as kitchen pots and kettles.

Even the men interned in the different camps are waking up and assuming a normal attitude toward life, art, business, and science.

At one camp great discoveries were made. Men who never aspired to be anything but ordinary waiters disclosed an aptitude for chemistry, architecture, and wood carving. Three young men who had held menial positions and never dreamed of rising in the world now expect to become teachers of languages when they are set free.

At another camp surprising musical talent was discovered.

But the most unexpected transformations have occurred among the wealthy families of Europe. Titled women who never in their lives did a stroke of any kind of work now think nothing of sweeping, cleaning up, and cooking, and in many instances get the work done in much less time than it took the servants.

Opportunity is a marvellous eye-opener to people who are ready to seize it. The thing is to be ready and willing. Necessity is not only the mother of invention but is frequently the creator of a great career.

The most dangerous condition to fall into is that of being satisfied with a mere living. The very thought of becoming a fixture in a humdrum posi-

tion has a hypnotic effect on thousands who appear to the ordinary observer as intelligent, wide-awake people. Instead of holding and handling the job, the job holds and handles them. Instead of profiting by circumstances, and moving upward by sure and steady degrees, they settle down to a mode of life that turns them into human automatons, clocks with two hands always pointing the wrong way. With them the time is always out of joint.

*The Mind
a Mental
Machine*

Fifty millions of the people in America are living by the week with nothing saved to tide them over a period of forced idleness. To care for all these people in time of national trouble would tax the ingenuity of the wisest and most experienced.

The human brain resembles a delicate machine—with many people it goes the way it is set, with a sort of blind force. With others it runs according to will and reason. Without will power a human being in a civilised country is no better than a savage in a barbarous country.

While some business men deplore the scarcity of skill and brains, many others are only too content with human automatons. So there are two sides to the alarming situation.

When I was in Pfortzheim, Germany, I witnessed a unique sight. Every morning a vast army of workers, men and women, entered the town from the Black Forest. It took an hour to empty this human freight into the town. The march of this

102 *Illusions and Realities of the War*

The Mind a Mental Machine

host of workers was like that of an army. They were the people who made the cheap jewelry that supplied the world.

Each worker had a fixed job, mechanical, regular, without variation, that went on the year round. They worked with perfected machinery and were themselves machines that never went wrong.

And now the vast majority of the men are making trenches and using bombs and grenades with the automatic precision that they turned out lockets, bracelets, pins, rings, and studs by the million in the strangely picturesque town in Baden.

They did not know why they were doomed to manufacture cheap jewelry all their lives, nor do they know why they are digging trenches.

Will they emerge from the trenches with a realisation of their duty to themselves as individual entities? Or will their existence become automatic once more?

In America the time is fast approaching when people will seek something higher than a life of automatic exertion. When children are taught how to avoid becoming human machines real progress will begin.

* * *

The Remorseless Remnant

WHAT is it that makes the world-war the unique thing it is?

Is it because Prussia is more intelligent than all the other nations?

Illusions and Realities of the War 103

Not at all.

The war is the only war ever waged on drastic, scientific lines. It is the only war in which modern psychology has played the dominant rôle.

To awe and subdue other peoples by deeds of violence has been, from the first, the ruling psychological mode.

In other wars violence was common enough, but it was always the violence of ignorance or hate. We had to live long enough to witness a fusion of mind and matter. The mind was to work with the cold precision of cannon. The remorseless remnant, mediæval in morals but modern in methods, was to command from above and push from behind without in any way sacrificing its interests or risking its material powers.

A few men would invent a system by which millions of the people would be handled with the precision that one handles the machinery of a munitions factory or a flour mill.

The masses had no idea what all the rush and the hurry could mean. They had become the machinery, and the electric buttons to put it in motion had been touched by a group of men who would keep their bodies out of reach of bombs, bullets, and poisonous gas. In one word, they would drink the champagne of conquest while the victims would drink stale beer in bloody trenches.

"I fear science," wrote Henry Rycroft in 1899,

*The
Remorseless
Remnant*

104 *Illusions and Realities of the War*

The Remorseless Remnant

"because of my conviction that for long to come, if not forever, it will be the remorseless enemy of all mankind. I see it destroying all simplicity and gentleness of life; I see it restoring barbarism under a mask of civilisation; I see it darkening men's minds and hardening their hearts; I see it bringing a time of vast conflicts which will pale into insignificance the thousand wars of old, and as likely as not, will overwhelm all the labour and progress of mankind in blood-drenched chaos."

This new psychology of the Prussian leaders has been developing to fit in with machinery for a period of fifty years.

To get the masses thoroughly subjugated requires two generations of combined teaching and practice; so that at the end of a given period not a doubt can be harboured as to the right and the justice of a perverted remnant to rule both the masses and the classes.

An inverted science, an inverted psychology, and an inverted patriotism, make a perverted nation. And that is what happened to Prussia.

The next move will be to restore psychology to its normal function. This can only be done after the most drastic sufferings have opened the eyes of the people to a realisation of the nightmare of Mephistophelian schemes and Machiavellian intrigues set in motion by a small group of spirits under the

Illusions and Realities of the War 105

leadership of Bismarck, and kept going by a few men with only the shadow of his genius.

*The
Remorseless
Remnant*

Psychology, as conceived by the modern Prussian mind, is about as naïf as the sentiment of romantic love in the mind of a sentimental schoolgirl.

It is a chronic state of illusion which blinds the individual to the realities of the outside world, to what is being said and done by Frenchmen, Englishmen, Russians, and Americans.

The insularity of this mental condition bespeaks a state of things too provincial to be scientific.

* * *

WE love the illusions that flatter our poor memories and our ignorance of historical records. We love to magnify the truth and create new romances out of the old occurrences arriving under fresh guises.

*Berlin—
the
Modern
Carthage*

We love to read history as we read novels of adventure and then forget.

When writers tell us, as they are doing every day, that the war is unlike anything ever known before, what they probably mean is that the war is unlike ancient wars only in regard to the machinery employed. In all other respects the conflict is the same as any in the days of Alexander or the Pharaohs or the Roman Cæsars. Nothing has been changed but the instruments of destruction.

Not only are Nebuchadnezzar and Nero with us once more but the very deities of old have their

106 *Illusions and Realities of the War*

*Berlin—
the
Modern
Carthage*

counterparts now and the ancient cities are revived under new names.

Moloch, the enormous deity, whose fiery gullet was fed with living children, is in residence in Berlin, and already 60,000 infants have been sacrificed to the monster. But his victims have been offered up by a process of starvation instead of by fire.

The Romans regarded the Carthaginians as wealthy savages, a menace to Rome, to law and to civilisation. *Delenda est Carthago*, became the slogan of the Romans, and a great expedition was fitted out for the capture and destruction of the African metropolis.

The British Empire now represents the part played by the Roman Empire, and we have the old conditions and circumstances with us once more.

But millions of the people of England and America do not yet understand. They are not fully awake. Millions are still rubbing their eyes and yawning. It is so hard to understand, for the lap of luxury is so pleasant and illusions are so fascinating.

Many refuse even now to consider present conditions as anything more than a passing picture show of exciting incidents and realistic situations. It is so pleasant to be able to go on a romantic excursion to France, nurse in a hospital for a certain period, and then turn to something more entertaining. It is so easy to pass resolutions at clubs and banquets and expatiate on patriotism.

Illusions and Realities of the War 107

The Prussian Moloch hypnotised millions of people whose imagination swam in oceans of romance and whose ideas of power were based on glittering generalities, pompous threats, mesmeric phrases like Prussian Kultur, the psychology of efficiency, German science, and the mailed fist.

*Berlin—
the
Modern
Carthage*

When the new Moloch yawned and said he was tired of the monotony of peace, our sentimentalists found him amusing and laughed. Was it not entertaining to have one potentate who was not afraid to say things when the occasion offered?

It was all so new in Europe. And Berlin, at certain times, seemed like a modern Bagdad of romantic mystery as well as the modern Carthage of romantic Mammon. The Prussian Capital had become a centre of attraction for all Europe, and in recent years all good Americans had to see Berlin before they could hope to die in peace.

If Prussian psychology consisted in stamping the image of the modern Moloch on the minds of the present generation as the symbol of latter-day progress, then Prussian psychology was in a fair way to triumph.

We who know the capitals of the world, know how Berlin influenced certain minds in America, and every one knows of the huge steamers that were built to carry the ever-increasing thousands who hurried to Berlin every summer from American shores. The modern Carthage was rapidly becom-

108 *Illusions and Realities of the War*

*Berlin—
the
Modern
Carthage*

ing the universal rendezvous for industrial fakirs, scientific charlatans, sham composers, freak artists, singers with strident voices, and degenerates of every description. For how could it be otherwise with such a court to give the keynote to the frightful cacophony of social and psychological discords?

Everything in Berlin was on a Carthaginian scale of barbaric decadence and callous egotism, for material luxury was the leading motive and the psychic cause of the war.

Satisfaction could only be obtained by the infliction of physical pain on the enemy. And the enemy? The enemy was the whole world beyond the Teuton borders.

A work is needed, entitled: "The Psychology of the Satanic in Modern Civilisation."

There remains but one slogan for civilisation now, and that is: *Delenda est Germania.*

* * *

*Teuton
versus
Celt*

WE have been led by a facile mode of reasoning to regard the war as a struggle between two great commercial interests having for its basis material dominion for one or the other.

While this is true on the surface of things, it is not true fundamentally.

The fight for the freedom of the seas was a cheap excuse to cover the hidden and psychic projecting power of Teutonic ascendancy.

In other words, the war is a temperamental war.

Illusions and Realities of the War 109

The Germanic temperament cannot be compared with any other. It stands alone; to-day it is what it was two thousand years ago. Time and experience have greatly modified the English, the Italians, and the French, leaving the Germans with a greater scientific knowledge but with the same inflexible, inexorable temperament.

*Teuton
versus
Celt*

Only two other peoples have withstood the onslaughts of time in the same inflexible spirit—the Spanish and the Irish.

The Teutonic temperament knows only what is physical and material, not only because it has been so trained but because it has always leaned in the direction of the material. The dominant element among the Teutons is Prussian, and Prussia has never been famous in the world of religion, art, poetry or literature. Of the leading nations in Europe, Prussia has been the most sterile and the most flatly plebeian.

It is natural to find this temperament innately opposed to the Celtic in Great Britain and America, to the Latin in France, Italy, Spain, and the peoples of South America, and to the Slavs of Russia, Hungary, Bohemia, and Poland.

Protestant Prussia—unimaginative, stolid, unpoetic, and irreligious—is at war with all other Protestants, the Catholic ideals of the Celts, the Latins, and the Slavs.

Oil and vinegar will not combine, and the Teutonic

110 *Illusions and Realities of the War*

*Teuton
versus
Celt*

temperament is the vinegar of the ages as well as the hyssop of the present.

The Teutonic temperament is subconscious.

This is why the typical German cannot understand the trend of events. This is why he is so naïf and simple in his dealings with foreign diplomats.

The typical Teuton can never escape from himself. Lacking imagination and humour, he attempts to deal with the Celt as he would deal with a child. Lacking in æsthetic taste, he can never enter into the spirit of the Latin peoples, and his jealousy of French art and French literature is a natural instinct absolutely remote from political interests or motives.

The war is a subconscious effort to relegate imagination to the limbo of the negative and the futile. First, it is aimed against the British Celts, because they possess the most imagination, wit, inventive genius, and political initiative; next, against Latin culture which gives the world a standard of taste; and last of all, against the Russians because of their religious sentiments and their emotional enthusiasms.

Owing to the Teuton's lack of imagination their diplomats play blindman's buff with people like the Irish and the French. The Prussian also likes a game of catch-as-catch-can, but he can never understand how it is that the competing wrestler always

Illusions and Realities of the War III

wriggles out of his grasp like a body well smeared with oil.

*Teuton
versus
Celt*

It is impossible to conceive the inhabitants of Scotland, Ireland, Wales, settling down under the domination of Berlin. Little Scotland has sent more men to the battle line in this war than any other people in proportion to the number of inhabitants, and Ireland would have responded in an equal proportion had Home Rule been in operation in that country.

The Celtic element in the world will not only oppose the Teutonic but defeat it. It matters not how we reason it out or on what lines we take it, final events must go against this Teuton unmorality. We cannot imagine the Scotch Presbyterian element in the world accepting Prussian materialism any more than we can imagine Irish, Spanish, and Italian Catholics, or the orthodox Russians, scattered throughout the world, accepting such a domination. The Teutonic temperament is internally and eternally opposed to idealism, individual initiative, spontaneity, confraternity of interests, cosmopolitan culture, and the creative forces that spring from the higher psychic developments of mind and intellect, and in consequence diametrically opposed to Celtic and Latin instincts as well as to the ideals of the two Americas and the aspirations of China and Japan. Oil and vinegar will never mix.

112 *Illusions and Realities of the War*

Immigrants and Imitators

THE high cost of living is bringing about results that are startling. Americans are beginning to imitate the immigrants.

They had imitated the English and the French in everything that was absurd, extravagant, and futile, until they had forgotten that America was brought to a state of wealth and power, not by imitating the fashion plates of Paris, on one hand, and the customs of the idle rich of England, on the other, but by hard labour alone.

New England and the South, the Middle West and the Far West, all were first settled and developed by people who worked with their hands and gloried in the fact. Then came the Civil War and a great change in the mode of living. Large numbers of Americans refused to work with their hands and took to some profession, the utility of which only existed in the mind's eye. The majority elected to become lawyers, medical men, preachers, anything to relieve them of the odium of work with their hands.

The great majority of the lawyers and doctors passed most of their time sitting in their offices awaiting clients who rarely came, while the majority of the preachers talked to half empty meeting houses and churches while depending on free-will offerings to help them through this vale of idleness and tears.

In the meantime what was happening? Simply

Illusions and Realities of the War 113

this:—Immigrants kept arriving by the thousand, and although most of them could scarcely read or write they possessed good horse sense. They knew the value of a potato patch when they saw one. They had hoed too many potatoes in the old country not to know that America was just the country to grow potatoes and plenty of them.

*Immigrants
and
Imitators*

The immigrant was not the sort of person to sit in a rocking-chair, dream of clients, and make frequent visits to the grocery for beans, peas, potatoes, cabbage, and corn meal. He never dreamed. While working at a trade he found time to cultivate his cabbage patch and hoe his potatoes.

Ninety per cent of the small gardens in the United States are the work of the foreigner, naturalised or not, and most of such gardens are cultivated by one-time immigrants.

While thousands of his American neighbours were dreaming of things and conditions which would never develop into anything practical, the illiterate immigrant was working out his own salvation, attending to the all-important business of growing food for the body, after which his dreams of ambition, if he had any, might materialise.

And the result?

It is to be seen in every town and city in the land from ocean to ocean. Everywhere one is struck with the vast number of foreign names over the

114 *Illusions and Realities of the War*

*Immigrants
and
Imitators*

shops and stores. The number of hotels and restaurants alone owned by such immigrants or their sons strikes the observer with amazement.

How did it come that ninety per cent of these valuable properties are owned and run by people from Europe who arrived in America poor? How many American lawyers and doctors, to name only these, would consider themselves rich if they but owned a half interest in such properties! They occupy the most conspicuous situations on the finest streets and avenues everywhere.

False dignity is costing America many millions every month, and in the long run billions.

But a change seems at hand. When society leaders realise that unless they step down from their perfumed boudoirs and spade up the soil on their own premises they may arrive at the point of forced hunger, the awakening will come with a boom that will surprise the world.

The Mississippi Valley alone, if properly cultivated, could turn out enough of the best food to supply all America and half Europe.

* * *

*The
Danger
of Self-
Suggestion*

FOR the past ten years the world has heard much of what the will can be made to do. Scores of books have been written and thousands of lectures have been delivered on the subject.

The Will to Power! But what kind of power?

Not one reader in a thousand ever thinks of such a

Illusions and Realities of the War 115

question. Who ever thinks of putting quality before quantity?

*The
Danger
of Self-
Suggestion*

This is the age of self-suggestion, and the words harmonise very well with self-deception. So let us look into the muddled and psychological mess and find out what it is that makes for so much illusion, so much naïf self-deception. For now we have a learned Dane, Dr. J. P. Bang, professor of theology at the University of Copenhagen, who bangs the Prussians on the head with their own Will-to-Power books, and we seem to hear the dull thud of the blows on the hard skull of Prussia.

Dr. Bang has also let the cats out of the bag of Teuton psychology, among which may be distinguished more than one animal that needs to be handled with a long pole.

Taken altogether the book issued by the learned Dane is highly interesting. It is made up of quotations from the sermons and articles of leading German pastors and professors, and for those who possess a sense of humour it is as amusing as it is amazing, while others will find in it matter that will convince them that the Will to Power craze is as hollow as any illusion that has been sprung upon the world within the past two centuries under varying guises.

Good Pastor Rump of Berlin, whose name makes one think of backside discipline, declares that, "A

116 *Illusions and Realities of the War*

*The
Danger
of Self-
Suggestion*

corrupt world, fettered in sin, shall, by the will of God, be healed by the German nature."

"We are the world's noblemen," says another; "we have given birth to the most exalted spirits; our ingredients are composed of Luther's gold, Goethe's silver, and Bismarck's iron."

"The German soul is God's soul," says Pastor Lehman of Hamburg. "It shall and will rule over mankind."

The swelled-head mania was not developed in Prussia in a single generation; it required two generations before the illusion of self-suggestion became general. It is impossible to change people's notions and habits in one or in two decades.

Thirty years ago this Will to Power superstition was ingrained in the minds of young Germany, and now few middle-aged Germans are able to perceive the folly and the ruin caused by swelled-headism.

Precisely in the same way and by the same methods will German youth have to be taught how naïf and how vulgar national self-suggestion can be when based on low pride, childish vanity, and mouthings about superiority.

The truth is, of all the great cities Berlin is the most provincial and at the same time the most vulgar. The majority of tourists soon sicken of the loud pretensions and cheap finery of the typical Berliners. For it is a fact that law and order there

Illusions and Realities of the War 117

only apply to civic and military affairs and not at all to questions of morals or criterions of taste.

The phrase which the military cronies of General von Hindenburg freely applied to that leader, "Der grobe schwein"—the coarse hog—is as pat as any three words could be.

Berlin is the "grobe schwein" among the capitals of the world, as Paris is the pearl which escaped the feet of the pigs and the nosings of the Huns.

* * *

GREAT talkers are never good listeners.
It is the listener who learns.

A nimble tongue is no sign of talent or intelligence. Most talk is choppy, unsatisfactory, and futile. We learn nothing from people who deal in vague and hasty generalisations, who fail to utter a single important detail about the matter in hand.

Talking can be developed into a dangerous vice, for words are so handy and so cheap, and next to breathing they seem to come the easiest.

The difference between talk and conversation lies in the fact that mere talk requires no intelligence, while conversation calls for an exchange of thought between two persons who have clear ideas as distinguished from vague notions.

The failures in business are those who talk much about what they intend doing, who express themselves freely to any one who will listen. They are not satisfied in telling all they know. They exag-

*The
Danger
of Self-
Suggestion*

*Futile
Talk*

118 *Illusions and Realities of the War*

Futile Talk

gerate, and end by letting people see that imagination and guess-work have much to do with their schemes and ambitions.

It is as fatal for a man of business to tell of his plans as it is for a general to disclose his plans of battle to the public.

Idle talk about serious matters implies lack of concentration and mental balance.

Samuel Johnson said that education, among other things, is intended to furnish material for conversation. But in our day, education, with a good many people, means a little knowledge about hundreds of things, not one of which is thoroughly mastered.

Hence glib talk does duty for conversation. And this is quite natural since people are not likely to dwell long on a subject the details of which they do not understand.

Wise men avoid subjects which have not come within the ken of their experience or their studies, but the indiscreet find it hard to avoid the temptation to rush in and display the limitations of both their studies and their practical experience.

The reticence of people who think profoundly is proverbial.

General Grant was noted as a man of silence. Von Moltke seldom talked except when instructions had to be imparted to officers under him.

Napoleon would pass whole days without talking, and Lincoln was never more silent than when he

Illusions and Realities of the War 119

was about to give a short and drastic order to his chiefs at the front. *Futile Talk*

Edison does not talk first and then act. He does not stop to explain. He conceives and creates. But when he is in the company of a man who understands he indulges in a conversation, for it requires two for that kind of mental relaxation.

If you wish to hear what you will not soon forget listen as much as possible to good conversation.

Talk at dinner parties is often instructive for those who know how to listen, for such talk at its best is frequently conversational, although restricted by the limitation of time.

At receptions people have no time for anything but simple gossip, but at dinner parties the guests are swayed more or less by emotions. Out of the fullness of the heart the mouth speaketh, hence the dinner party is a dangerous thing for diplomats, a risky thing for politicians, and a trap for people of impulse.

The most astute diplomat is likely to lose his wits if he is placed between a brilliant woman who laughs and a beautiful woman who flatters. No experience is proof against the snares of a dinner party arranged by a hostess who knows the difference between telephones and table talk.

120 *Illusions and Realities of the War*

Imperial Partners

FOR the past twenty-five years the most effective political wires of the world have been located in Berlin and pulled by the Kaiser and his cohorts, and it is safe to say that without a Czar on the Russian throne there would have been no place or position for the Kaiser.

A Czar was indispensable. The two empires dovetailed:—the Teutonic, dictatorial, ambitious, aggressive; the Slavic, conservative, superstitious, and tyrannical. The two thrones represented the last vestige of the "divine right of kings" superstition, for one alone could not exist with any degree of éclat.

Petrograd represented the mediæval idea, Berlin the mechanical. German science had the ideas, while Russian sentiment was passive and patient, content with the old forms, the old formulas, empty promises, and crass ignorance.

Not that the Czar's imperial partner in Berlin did not also display ignorance. His ignorance lay in the fact that he had not the wit and imagination to understand the British and American standards of decency and justice. The Kaiser ignored public opinion from without, the Czar could not understand public opinion from within. While Nicholas Romanoff played the rôle of imbecile, William played that of the smart Alek.

Nicholas never troubled his poor brains about anything. William troubled about everything. He

Illusions and Realities of the War 121

was the active partner, the meddler, the marplot. *Imperial Partners*
Nicholas, the silent partner, was contented enough to remain silent, never having anything to say.

And so we may search the pages of history for a good while before we encounter another pair of equally sinister significance.

It would seem as if the power that governs the human world had taken pains to place these two on neighbouring thrones at the same moment of time to give to current history something drastic, unique, and memorable forever.

While Nicholas was a mere dummy, Wilhelm was the figure-head of a party, a class, a political machine, with the audacity of a Danton and the courage of a Mirabeau.

The various political and commercial elements behind him required something even more than the audacity of impudence. They saw their opportunity as soon as he mounted the throne and laid their plans accordingly.

It would seem that when Goethe created Faust the character of Mephistopheles was prophetic of the future, for never was there a character more fittingly Mephistophelian than that of the Kaiser. As for poor Marguerite, in the same drama, she symbolised the naïveté of the German people, their coming disillusionment and their ruin.

The Czar with his passive stupidity, and the Kaiser with his active deviltry, remind one also of certain

122 Illusions and Realities of the War

Imperial Partners

characters in the French revolution. Louis the Sixteenth, in spite of a certain activity, was the Nicholas of his day, inviting revolution, rapine, and chaos; and the outstanding miracle of the present situation in Russia is that Nicholas Romanoff and his consort have not met the same fate as Louis and Marie Antoinette.



A Latter-day Nero

THE English have always been accused of a lack of imagination. Nor was the lack of this most important faculty considered a serious matter by the English themselves before the beginning of the great war.

It was not till their clearest thinkers and most effective speakers began to point out in the tersest language what their England would be like if ruled by German war lords that the majority realised the imminent peril of the nation and their close proximity to the huge octopus of Prussian ascendancy. Without imagination no one can succeed in any great undertaking. Without it we are neither strategists nor tacticians.

Millions of good Americans are quite unable to realise what their country would be like if England were reduced to a state of vassalage. Have these good people never read history? Only as they would read fiction.

When they visited Germany they could see nothing

Illusions and Realities of the War 123

but a marvellous social machine which they admired and praised without reservation.

*A
Latter-day
Nero*

What they were never able to discover was the god that moved the machine. But now these people and some millions of others will have to think, not of the machinery, but the inventors, not of the chief engineers, but the captains, the generals, the princes, and the kings.

For if there is one war lord on the Prussian throne there is another waiting to take his place, more impulsive, more ambitious, more neurotic, and more ruthless.

Imagine the defeat of the British navy or the starvation of England!

Imagine the descent of the Prussian government on London!

Then imagine, amidst the universal inferno created by the break up of the British Empire, the death of the Kaiser; the crown prince bedecked with a new diadem, with Britain as the koh-i-noor and America as the pearl of great price.

Nero redivivus would then dance the tango in London, the can-can in Paris, and ragtime in New York.

For here is the truth—America rises or falls with England. Destroy the British navy and the United States navy would be crushed like an egg shell, starve the English and impoverish Americans, re-

124 *Illusions and Realities of the War*

*A
Latter-day
Nero*

duce the prestige of England and minimise the liberties of the American people.

Everything that weakens the British will weaken America. Only the blind will continue to prate about American detachment. She is not independent. She is attached to England by language, by religion, by commerce, and by every social custom. The link has remained unbroken. But this link the war lords are doing their utmost to shatter.

Under Augustus no Roman possessed imagination enough to picture the reign of Nero, under Victoria no Englishman could have imagined a Wilhelm the Second, under Lincoln no American could have conceived the advent of a new Attila.

If Germany succeeds there will be four Teuton capitals instead of one—London, Paris, and New York will be added to Berlin.

We might cry impossible! were it not that so many impossible things have already happened.

From now on there must be no more amateur industry, farming, physical training or patriotism. And since Prussia has gone the "whole hog" we must go the whole lion and the full-fledged eagle.

* * *

*Materialism
—the
Moloch
of the
Age*

THE difference between materialism of the State and materialism of the individual is not difficult to define.

The cry of "Deutschland ueber Alles" meant that the Prussians believed they were able to dominate

Illusions and Realities of the War 125

the world by imposing their mode of materialism on all other nations, while the materialism of the Frenchman, the Englishman, and the American is based on individualism.

*Materialism
—the
Moloch
of the
Age*

Both modes are illusions.

The instinct of worship is inherent in all humanity. Men must reverence something, and when they cease to reverence what the Church stands for they naturally fix on something else. They become hero worshippers or Kultur worshippers, or worshippers at the shrine of their own ego.

In Russia it was the Czar who typified the Church, in Germany the Kaiser typifies Kultur, in other countries the wealth of individuals typifies money power. In Prussia people adore the State, elsewhere they adore money.

"What is it," asks the *London Times*, "in the German attitude towards life which makes it intolerable to us? Why is it that we feel the cause of the Allies is the cause of humanity?"

"What is intolerable in Germany, what outweighs the many excellencies of its learning is that it contains something which stamps what it touches with death."

Materialistic culture organises men, but does not inspire them, cultivates them but does not free them, creates a powerful State but defies democracy and the Church.

Materialism, carried to the limit which we have

126 *Illusions and Realities of the War*

Materialism
—the
Moloch
of the
Age

seen during recent years, breeds callous arrogance and a profound contempt for all that is lovable in human nature. What makes the Prussian spirit so dangerous is that it is "horribly congenial to so much in the modern world."

Materialism in the individual is in no way superior to the Kultur of the State, but on the contrary more ignoble, because less disinterested than that of the State. As the writer in the *Times* presents the case: "It is more slyly corrupt, and, for the great mass of mankind, almost as tyrannical."

What, after all, is the difference between the worship of self and the worship of kings and kaisers? A man who lives for himself lives for nothing. Idealism is all-embracing. A man cannot live for himself and have any ideals. And horrible as the moloch of materialistic statecraft is, it is surpassed by that of the individual.

The millions of deluded people who pinned their faith to Czar and Kaiser still believed there were individuals better than themselves and worthy of all reverence. They could still say, when the hour for the downfall of their idols arrived, that in all honesty they believed their idols to be God's chosen instruments on earth. But it is not so with the individual. The materialist, believing only in the power of the individual unit, is stripped of everything in the crucial hour. Within himself he has nothing, while outside of himself all is void.

Illusions, and Realities of the War. 127

And so, for the first time in history, two forces of Mammon are at grips for the control of the world. One of the two must be destroyed. And then what? It is not conceivable that Prussia, headed by the junkers and the military caste, can ever dominate several hundred millions with wealth and science to support them.

*Materialism
—the
Moloch
of the
Age*

But what if German materialism disappears and leaves the world in control of industrial materialism?

In that case the new order would be no better than the old.

* * *

THE war is doing what all other things failed to do: it is sending many readers back to the vital utterances of the Hebraic Prophets. The Prophets were seers for all time, and it matters not whether we turn to Isaiah or Jeremiah, Ezekiel or Daniel, the eye is greeted by the same perfection of form, the ear by the same trumpet note of judgment.

*Biblical
Prophecies*

The most marvellous quality in Biblical prophecy is that of agreement. For all truth is one. Minor teachers and thinkers can never do more than present truth in slices. But one slice of bread cannot satisfy a hungry body, and a small portion of truth can never satisfy the hungry spirit. The prophetic utterances in the Old Testament form a kind of verbal orchestra in which the tone and the motif

128 *Illusions and Realities of the War*

Biblical Prophecies

harmonise in a sublime presentation of fundamental law. This mighty ensemble is animated by one impulse, inspired by one principle, the power of the divine manifest through the human.

Here the Mephistophelian jugglers with words, the clever dialectician, the master of subterfuge and prevarication, will find no loop-holes of escape.

It is no wonder that people who hate discipline and love license avoid the prophecies of the Old Testament. The one aim of the modern dialectician and metaphysician is to avoid judgment. In a loose and neurotic age the demand is for ethical loop-holes, elastic codes, and flexible maxims. As if there were any way to escape from death, any escape from life, any escape from the moral law! Read the arguments of our best writers and thinkers on any subject whatsoever, and then note the prolixity, the hesitancy, the apologetic air of uncertainty and doubt, the confusion of notions with ideas, of opinions with judgment, of the intellectual with the spiritual, of the temporal with the eternal! The impact on the mind is one of insecurity and negation.

In an age of uncertainty the philosophy is uncertain. But the Mosaic dispensation also was an age of strife, and the Hebrews were never without their troubles. Yet their prophets never ceased to record judgment. Nothing could seal the mouth of Jeremiah. They threw him into a pit reeking with

mire until he was nearly dead, but when, with *Biblical Prophecies* great difficulty, he was drawn up by means of strips of rags tied together he still had the courage to tell the King what he saw for him and his throne in the near future.

With Isaiah it was the same. Nothing that happened to kings, princes, and people made any difference. Nothing that flatterers did or said could change his vision or influence his message.

All through the Old Testament the spiritual quality of the messages is the same.

Ever since the time of Plato and Aristotle thinkers and writers have been haggling over maxims and quarrelling over methods, disputing about systems, meanings, phrases, and words, but you will find no haggling among the Hebrew Prophets.

We boast of the philosophical perfection of our age, yet every new philosopher contradicts the last one. Not so in the Bible. The one absolute proof of the inspiration of the Prophets resides in the agreement and the loftiness of the utterances.

In the Greek school of philosophy the teachers and writers had their individual opinions, their individual methods and systems. Plato did not talk like Socrates, nor Aristotle like Plato. The Egyptians, the Greeks, the Romans, the Italians of the Renaissance, and all the greatest thinkers of France, England, and Germany were contradictory and paradoxical. They lived to discuss and dispute, to shine

130 *Illusions and Realities of the War*

Biblical Prophecies

in their own light, to achieve fame and attain influence.

No one can understand the writings of Swedenborg. Many of the greatest thinkers had to admit that Spinoza was beyond precise definition. Kant, the greatest of the Germans, has never been made plain to the ordinary understanding, and Herbert Spencer, the greatest of the modern English, is full of doubts and uncertainty.

Go over the whole list of philosophers and you will not find two who agree. When they are not disputing about systems they are quarrelling about the meaning of certain words.

But the Prophets always found the right word, the fitting phrase, the immortal sentence. Their speech has the impact of the inevitable, their warnings the trenchant quality of lightning, and their wisdom the simplicity of fundamental law.

* * *

Luxury and Luck

NO people are more subject to disagreeable surprises than those who have lived a long time in comfort and luxury.

People who are subject to vicissitudes are rarely taken unawares.

Those who have it in their power to indulge in fads and whims are apt to believe that what they do is not only the most natural thing but the best thing. It is inconceivable to them that their mode of life should be anything but luck made perpetual.

Illusions and Realities of the War 131

This illusion is more general to-day than at any time during the past two thousand years.

*Luxury
and
Luck*

The idea that luck is only for the prosperous is one with the other notion that history is never repeated. Such minds repudiate with indignation the idea of historical repetition. They believe accidents and misfortunes are for the poor.

If the *Titanic* and the *Lusitania* had been emigrant ships what happened to them would have seemed the most natural thing in the world. But for destiny to change the common order of events by sinking the luxurious *Titanic* and then repeat the blow by sinking the *Lusitania* was too much for some people to understand.

The destruction of the two great steamers presents a parallel as amazing as it is instructive.

Each carried a famous millionaire and a famous journalist.

The *Titanic* was run at full speed into the ice field against which the captain had been warned in ample time; the *Lusitania* sailed in spite of solemn warnings and was not even escorted by warships.

The parallels are so patent that all believers in fate might well be fortified in their belief.

Those of us who read the papers and glance at the list of accidents have food for thought in the unwarranted number of well-to-do and even well-known people who meet destruction in automobile accidents alone. The list grows apace with the

132 *Illusions and Realities of the War.*

Luxury and Luck

number of inhabitants and the increase of prosperity.

To prosper in one line of thought is no proof that common-sense is being used in other lines of thought. Success does not imply contentment. Far from it. Neither does fame bring all that many people wish or expect.

The fact that we spend years in winning success is no proof that we are any wiser than millions of people who plod on in the same old way during a life-time.

Many of our so-called amusements are simply a reaction against the common-sense view of things—pleasures which frequently turn to pain.

A man who has fixed his attention on one thing during a lifetime has had no time for the study of other things just as important.

Nor does money-making always imply success in business.

When a big factory begins to run itself, as many of them do, it is a sign that a rival just starting in the same line, and who is wide-awake as to what is going on, will one day outclass the old-established business and close it up.

In these days success will not come to any one who ignores details.

Nothing big will ever be built up on old methods. The man who thinks that factories, offices, stores, churches, and colleges can be run by clockwork will

Illusions and Realities of the War 133

be relegated to a back seat in the coming battle between knowledge of detail and mere knowledge of names and numbers.

*Luxury
and
Luck*

In times of great confusion the successful man is more likely to be taken unawares for the reason that he is surrounded by people who know nothing of his affairs but who influence him if they do not control him.

So when we talk about success the wise thing would be to state the kind of success we mean.

"You see this great establishment," said a citizen who was showing a friend the sights of the town; "one man controls all the hands employed, even to the office clerks." But the friend answered by one curt question: "And who controls the boss?"

For a moment the other made no reply. After reflection he said: "Come to think of it, the boss is pretty badly controlled—his wife leads him by the nose, his daughter pulls his ears, and his son holds on to his coat-tails. And that isn't all—they make him pay huge sums for fake pictures and fancy furniture. Experts tell him he is a fool."

Count no man a success until you know how he lives.

* * *

NEVER were ideas worth so much as since the outbreak of the war.

Never was there such a searching for the man with

*The
Rule of
Ideas*

134 *Illusions and Realities of the War*

The Rule of Ideas

practical training backed by knowledge of how to do the thing required.

The sudden shifting of men and forces, the rivalry of commercial interests, the collapse of old methods, all this has brought the middle-aged and the old into greater prominence than ever before.

The English have proved the "too old at forty" cry to be devoid of reason or substance. While the young men were hurried to the front the older men were "tried out" under conditions no one expected would occur.

Men with ideas are never old. It did not take the English long to discover that the number of such men was far greater than any one had reckoned. But an idea is worthless unless some one gives it practical shape. First, they took a man past fifty as their chief-of-staff, one who could translate ideas into action. Then they chose another man past fifty and gave him powers almost unlimited, for his head was full of ideas waiting to be transferred into matter-of-fact orders, drastic methods of work and unheard-of innovations.

What gives ideas? Experience and imagination.

What puts ideas into practical shape? Skill and experience.

Given a high degree of intelligence, the older a man grows the more he will learn. A young man with great vigour and no inventive talent, is, after all, only fit for ordinary work. The English being a

Illusions and Realities of the War 135

practical people, Gladstone became premier for the fourth time when he was in his eightieth year, and coming down to the present, Winston Churchill, the youngest member of the British cabinet at the outbreak of the war, was the one who made the most costly blunders.

*The
Rule of
Ideas*

A man with youthful thoughts will continue to invent and create no matter what his age may be.

It is not the guns and gas that win battles, but how these are directed.

In the office sits the clear seer who has conceived the idea and concocted the plans; he has not cried out his intentions from the house-tops. For the man of ideas is given to silence. This is why men with big brains are sometimes taken for dullards, and men with creative imagination are often considered strange and eccentric.

One man with a clear idea is worth more than a hundred with mere notions.

Clear thinking means clear seeing. While guessers lose time in trying and fumbling, the men with the master-thought have carved an image of the needful thing in the storehouse of imagination. When the hour for action arrives all the parts are put together without needless waste of time and without any confusion.

The men with ideas are never in a hurry.

Notions and fancies are manufactured by thousands who are in a hurry to win out and quit the scene

136 *Illusions and Realities of the War.*

The Rule of Ideas

of competition, but the clear thinkers know too much to be hurried, worried or wasteful.

America has always led the world in constructive mechanical genius. She will now be called on to lead in another line of invention—constructive ideas for political, social, and civic achievement.

In the big world of politics ideas work out just the same as in the world of commerce. The same mental law governs both. It is the man who can predict the action and re-action of individuals and parties that wins in the long run. While lesser minds grope their way among groups, he grips the facts by the forelock, discounts time with a calculating-machine of his own invention, masses the collective mind as a general masses his troops, and outmanœuvres the sectional leaders of parties who depend on vague promises to fill the place of principles.

America will be expected to meet conditions such as the world has not known since the beginning of the thing we call civilisation.

Progressive minds in Europe are looking to America for the fitting ideas, the perfected plans, for the re-constructive period now at hand. The old systems and theories will no longer fit the new conditions. The changes are rapid for the reason that the time is ripe and the iron is hot for the master strokes to re-shape the order of the world on the anvil of destiny.

Illusions and Realities of the War 137

THE truth of the old Biblical saying that a divided house cannot stand has been thrust on the attention of every American by recent events, and this in the most singular, the most extraordinary way.

*A House
Divided
Against
Itself*

All of a sudden, thinking people rubbed their eyes and began to wake up. They began to think over the events of modern history, but failed to find a single nation that was called on to pass through such an ordeal.

There are three millions of illiterate foreigners in America who do not possess the faintest notion of what America stands for.

Added to this huge mass there are other millions who can read and write without knowing American history.

It is not putting it too strongly to say that thirty millions of the people would rather live in Europe than in America if they had the means of doing so. But all this is insignificant compared with the state of mind of large numbers who waver between allegiance to America and the country of their birth. These create a real danger because there is no telling, under the stress of events, just how far their secret inclinations may push them.

People who simply admire a country cannot feel the fire and glow of patriotism. Some people are convinced through reason, some are convinced through feeling, and it makes little difference so long as the

138 *Illusions and Realities of the War*

*A House
Divided
Against
Itself*

patriotic sentiment is deeply rooted in the individual consciousness.

But mere admiration can never fill the place of love. Europeans know that America is the best of all countries in which to grow rich. Untold numbers arrive in the same spirit as they would arrive at the gaming tables of Monte Carlo or visit the race track on the day of a great race. It would be a revelation if we could know the number of people who came to America, made their "pile," and returned to their European homes to live on the income. The total sum of such fortunes, both large and small, would amaze the world.

America is said to be the land of opportunity. But opportunity for what? If opportunity means more power to the individual to do and to think as he pleases, without regard for the best interests of the community, the sooner the traitorous poison is extracted from the word the sooner will America be secure from defalcation and decay.

There has been much juggling with the word "individualism," but recent developments have forced us to a comprehension of all the ramifications of the word.

Take the saloon as an example. The man behind the bar is an individualist who claims the right to sell all the beer and whiskey he pleases. The individualist who drinks at the bar claims the right to drink all he feels like drinking if he can pay for it.

Illusions and Realities of the War 139

Individualism here is seen in two forms, and the combination keeps the police and the police court busy many hours every day. *A House Divided Against Itself*

The big individualist—the saloon keeper—buys his stock wholesale, makes a fine show and talks loudly about his country being a free country and the personal rights of the individual.

If Washington had been a practical individualist the American Revolution would have failed. If Lincoln had put the individual before the State the Civil War would have disrupted the Union.

* * *

THE universe is governed by harmonious laws, *Vicious Circles* but thousands of people revolve in vicious circles from which there seems no escape.

Caught in a wheel which turns against the vital current of life, they realise that something is wrong without being able to decide just what.

Day after day, month after month, year after year, the wheel of destiny whirls them round and round, and long before they arrive at middle age they grow tired of work, tired of thought, tired of life.

There is but one way to escape from a vicious circle and that is through the mind.

The body can never be free until the mind is freed, for the body always does what the mind wills.

The wheel of destiny that grinds so many lives is the deadly enemy of youth and vitality. It makes the body look old just when it ought to look most

140 *Illusions and Realities of the War*

Vicious Circles

healthy and charming. It makes the face wrinkled, the eyes dull. It halts the step and fills the mind with doubt.

It is not material worries alone that bring on old age so much as the state of mind under which so many elect to live. The rule of the body means decay of mental power.

Premature old age is nothing but a lack of interest in vital questions, inability to concentrate on important issues.

A vicious circle of thought develops discontent.

The victim rushes from place to place, from pleasure to pleasure, from one amusement to another without finding satisfaction anywhere, and at the same time the body feels the fatigue of so much useless exertion.

We cannot conserve vital force while it escapes from the body like steam from a leaking pipe, and it is no use trying to conserve our forces unless we first give up things that are futile and superfluous. Proper mental control teaches the easiest way to think, live, and enjoy, for this control means the science of mental adjustment.

To escape from a vicious circle, concentrate on serenity. In mental development serenity means progress.

Get rid of the bondage of other people's opinions if you wish to attain a serene disposition.

What is your most vital interest? The most vital

Illusions and Realities of the War 141

thing for you in this world is the state of your mind. *Vicious Circles*
Nothing else matters very much. Without control of your mental forces you will never be able to influence others.

Why do so many people in business gain so few advantages from the many opportunities placed before them? Because they have not learned how to concentrate. They have no clear idea of the value of time; they never give intuition a chance to work out their problems.

The day will come when business men will cease work long enough to meditate in silence in a room devoted to that special purpose at their place of business.

Concentration will be considered more important than eating.

We fail when we are out of our proper element. We then begin to revolve in a vicious circle of thought, having lost our mental balance.

We radiate what we think and feel.

Love attracts love, power attracts power, health attracts health, success creates success.

A confusion of thoughts suggests inharmony, a confusion of pleasures induces fatigue, a confusion of interests creates an orbit in which the mental faculties revolve with ever increasing disorder and loss of power.

Those who put faith in material things alone are most liable to vicious circles of thought. Yet noth-

142 *Illusions and Realities of the War*

Vicious Circles

ing material that we possess actually belongs to us. We can not be sure of the clothes we wear. A fire or a thief may take them within the space of an hour. A death, a marriage, an earthquake or a flood may take away our lands or our homes.

What, then, do we possess? We possess nothing but our thoughts. No power can stop us from thinking. Neither can any one tell what we are thinking.

Thought belongs to the very centre of personality. Right thinking means successful living.

* * *

The Divine Right of Kings

THERE are two kinds of potentates doomed for a downfall—the abnormally ambitious and the abnormally stupid.

Napoleon the Great and Napoleon the Third typified the former; Louis the Sixteenth and Nicholas the Second typified the latter.

Humanity may present some excuse for the blunders of Napoleon the First who conquered Europe and worked wonders while the vein of power was on him. For this reason his countrymen called him Great. And for the opposite reason Napoleon the Third is alluded to as the Little.

As for Nicholas, the absolute neutrality and passivity of his temperament prevented him from being either a ruthless tyrant or a patriotic conqueror. Propped on his throne like a stuffed manikin which a puff of wind would one day topple over, with no

Illusions and Realities of the War 143

mandate except that expressed in the hollow phrase, "divine right," he and his whole court presented a picture of political and moral nullity not surpassed by any figures in mediæval history.

*The
Divine
Right of
Kings*

When Shakespeare made one of his characters say, There's a divinity doth hedge a king, he created a phrase which was accepted blindly by millions of educated people. The phrase was both poetic and mysterious.

Envelop a potentate in an atmosphere of mystery, and without knowing it he lives in an atmosphere of wonder.

This saying was as hollow in Shakespeare's day as it is in our own. For before his day Mary Queen of Scots declared herself "an anointed queen," thinking to escape the headman's block, but Elizabeth disregarded the declaration and had Mary beheaded as if she had been a common criminal who had never been crowned.

Nor did Cromwell take any heed of the saying when he had Charles the First executed in public at Whitehall. And the French people showed no reverence for kings when they beheaded Louis the Sixteenth in the public square at Paris during the Revolution.

It is a common superstition that the lives of crowned heads are shrouded in mystery. All Petrograd knew the kind of life the Imperial family was leading. It was common-place and sordid to an

144 *Illusions and Realities of the War*

*The
Divine
Right of
Kings*

extraordinary degree, but not unlike that of thousands of households everywhere.

The power of potentates in our time is an imaginary power. The distinction which is conferred on them is wholly imaginary, illusive, and deceptive. The intellects of titled rulers are not more cultured, more cunning, more experienced, more apt at learning, more practical than the intellects of thousands of people one meets on the street every day.

The intellect of the ruling sovereign is often below that of the average man, as we have seen in the case of Nicholas Romanoff.

The difference between a monarchy and a republic is mainly this: the majority of the monarchs are imbeciles, while America has never yet elected an imbecile to occupy the White House.

There is no divine right by descent.

Potential ability is derived from the individual.

* * *

*Soup
Plates
versus
Silver
Platters*

AT a recent discussion in which six heads of colleges took part, Dr. Meiklejohn, of Amherst, was the only speaker who counselled more cultured idealism and less attention to business education. A big majority voted against the ornamental in favour of the practical.

"What my youngster needs," said Thomas W. Churchill, former president of the New York Board of Education, "is not a beautiful vase but a solid soup plate."

Illusions and Realities of the War 145

The simple truth is, a man's bodily needs come before all other considerations. Our daily wants refuse to be thrust aside by the ideal, no matter how alluring the ideal may be.

***Soup
Plates
versus
Silver
Platters***

Ninety per cent of the ornamental in the world to-day is without any meaning. The homes of the wealthy are stuffed with rare bric-a-brac and costly pictures which no one handles and very few ever see. And even if people could handle them that fact would never appease hunger or assuage sorrow. The time is gone when people who live in degraded and poverty-stricken homes are expected to have ideals.

What thousands of people term culture is a foolish display of luxury, as if the possession of fine furniture and diamonds were any proof of culture in the possessors.

The possession of costly objects is no sign that the owners are more critical or intelligent than people who cannot afford such objects.

A good soup plate, even if made of tin, is far better in the long run than the most beautiful vase not useful for any practical purpose. Most of our so-called ideals are nothing but intellectual luxuries, not meant for everyday life.

Speaking of soup plates reminds me of the first time I ever sat at a dinner where the plates were of solid gold. Somehow the food did not taste natural. Style was doing duty for common-sense. And be-

146 *Illusions and Realities of the War*

*Soup
Plates
versus
Silver
Platters*

sides this, the gold dishes did not add one jot of wit to the wealthy hostess, nor did she appear more youthful and charming.

If idealism is ever to have any practical meaning it will have to assume a practical form. The wants of the body must first be considered in every detail—food, clothing, housing, fresh air, pure drink, exercise, recreation—before any real progress can be made in the world of intellectual culture.

It is true that the majority of university students who graduate every year find it necessary to revise their notions as to the ideals they entertained while at college. The trouble is that it often takes years for the graduate to realise the rude facts that govern the lives of all. What use is it to know four languages when we cannot make a success of one? What good does music, poetry, and literature do us if in the meantime we want for the ordinary necessities of life?

In thousands of cases to-day, culture without business capacity means incessant martyrdom for the men and women who possess it. Better cultivate an acre of potatoes than plant posies in a fool's paradise.

That was a wise Frenchman who held a position under the government for thirty years while he devoted his evenings to writing novels which brought both fame and fortune.

Note that he did not give up a sure position because

Illusions and Realities of the War 147

he wanted to write books. While he was earning a good living at office work it made him independent of material cares and left the mind free for intellectual effort in whatever direction he deemed fit.

*Soup
Plates
versus
Silver
Platters*

We are not more contented to-day because we sit in easy chairs, read by electric light, travel in luxurious automobiles and trains that insure every comfort, nor do people of great culture find the world more pleasant than formerly.

Our wealth and culture has left us hungering for something quite different. On one hand the intellect has been sharpened, on the other material cares have accumulated, and the strife to harmonise matters has become all but unbearable to many.

Little wonder that farmers want their sons to learn how to cultivate the soil instead of to prattle in Latin and dabble in philosophy.

Intensive culture in farming would prove far more vital in times of national stress than any amount of mental culture, since philosophers, artists, poets, and linguists could never furnish the nation with an ounce of meat or a loaf of bread.

* * *

CIVILISATION, progress, humanity, especially in America, are being tried out along lines which seem to be hidden from the understanding of a good many people who, raised in big cities, see the world and events from an angle at once misleading and confusing.

*Two
Men
from
Iowa*

148 *Illusions and Realities of the War*

**Two
Men
from
Iowa**

The city-bred man believes he progresses with the times when he thinks and talks in terms of business and finance. He reasons from an international viewpoint because he has travelled much and feels at home in more countries than one. He understands his city but not his century. And in times of national trouble and crisis it is not the professional financier but the expert in first principles who comes to the front and sifts order out of chaos; and this without any fuss and without any flourish of trumpets.

If I were asked to name two men who typify the American spirit at its best the names of Herbert C. Hoover and Austin B. Garretson would come before me. Both were born in Iowa, both were the offspring of Quaker parents, both are acquainted with their country, and both understand the fundamental meaning of democracy.

The practical work accomplished by Mr. Hoover during the war has made his fame international. The achievements of Mr. Garretson were known only to the four brotherhoods of railway trainmen until all of a sudden the Adamson law caused his name and position to be discussed in the walks of high finance and a good many other walks.

In my visits to the London home of the Hoovers, previous to the war, I was frequently struck with the clear vision of this man from Iowa, the boy who began life with nothing but his character, good

Illusions and Realities of the War 149

health, and common-sense. Herbert C. Hoover is a young man in years but old in experience. I am not acquainted with any man whose talk is so restrained in volume yet so rich in fundamental facts. Hoover and Garretson, self-made men from the first, are men of the present who stand for America's future. It is not the inheritors of millions who will lead in the readjustments of to-morrow, but men capable of commanding millions, yet scorning the effervescent power that millions give.

*Two
Men
from
Iowa*

Austin B. Garretson, the six-foot-two president of the Order of Railway Conductors, in his eloquent plea in behalf of the Adamson law, brought about the conversion of Congress to the eight-hour gospel of labour, and for three weeks this tall, thin Iowan, "who talks in Biblical figures, came as near being the absolute dictator of the country as any man may aspire to be."

The four brotherhoods of railway trainmen owe their victory largely to him alone.

Garretson, we are told, mingles poetry with his facts both in his writings and addresses, reads the Bible at his home, in his office, during waiting moments and often in his travels. "That great Book," he declares, "covers the whole range of human experiences, is the best guide for warriors, orators, managers, and diplomats, regardless of circumstances or centuries."

These men, and others like them, stand solid as a

150 *Illusions and Realities of the War*

*Two
Men
from
Iowa*

granite block for American patriotism. They are not revolutionists, they are not militant socialists, they are not visionaries; they are hard-headed experts, come to the top through sheer force of character and native intelligence, Americans to the core, with a fundamental understanding of the needs of Americans and all that progress implies in their country.

* * *

*What
is
Fame?*

THE notion that any one is famous in all walks of life, in all ranks of society, is an illusion.

It makes no difference how well known a man is, the great majority of the people remain, and will always remain, in ignorance of his life and his work. If there is one man more than another supposed to be known to the American public that man is Thomas Edison. Yet not one of the students at a great university where the question was asked recently: "Who is the Wizard of Menlo Park?" could give a correct answer.

Figures prove that only fifty per cent of such questions are answered correctly by university students. What, then, must be the state of ignorance existing outside the schools and colleges?

Standing in a London street that was packed with people watching the passing of the funeral cortège of Queen Victoria, I was struck by the levity and indifference of the majority of the onlookers, not more than one in a hundred of whom could give a

Illusions and Realities of the War 151

correct answer as to who Victoria really was. Yet *What*
she had reigned for sixty years. *is*

If millions know nothing of the work of distinguished living people it is not surprising that so few are acquainted with that of the dead who were *Fame?*
honoured during their lifetime.

Fame is a word which can only be used under qualifying conditions. A statesman may become famous among politicians and diplomats, a poet among people who have a passion for poetry, an artist among artists, a composer among musicians. A man is famous only among the people who know his work and can discuss it critically.

Notoriety breeds gossip and mere gossip does not create fame.

Abraham Lincoln was assassinated in 1865 and is talked of more than any other great man of the past. How many young men who are supposed to have received a passable education could tell anything worth knowing about the martyred President? Many are pained as well as surprised when they hear some one deny any knowledge of their pet heroes or heroines of the day. Alas for their popular idols! Millions of people take no heed of their doings.

How many can tell whether David Harum was the name of a popular novel or a race horse?

Take the celebrated French Academy as a striking example of the ephemeral quality of much that

152 *Illusions and Realities of the War*

*What
is
Fame?*

passes for fame. Its members are called The Forty Immortals, yet the majority are forgotten very soon after they die, and in order to learn "who is who" even Frenchmen have to keep a printed list of the names, with the dates of election and time of the death of recent members.

Immortality applied to an academician is a misnomer. As a matter of fact, only two of the living members of this, the greatest of all academies, can be called famous among people acquainted with the best literature of our time.

The number of people who know the details of any epoch in history is exceedingly limited, even in the most learned circles.

If we have specialists in the world of science we also have specialists in the world of fame, for the confusion caused by the too liberal use of the word calls for a critical and detailed classification of its real meaning and fitting application.

* * *

*What is
Originality?*

THAT man is original who does things without asking advice and without trying to imitate others.

Eccentricity is the weakness of cranks, originality is the strength of the man with the strong will.

Fear is the mortal enemy of originality. The man who is afraid never succeeds in anything new.

The mere expenditure of energy does not make a man an original thinker or inventor or the founder

Illusions and Realities of the War 153

of great commercial enterprises. Cranks use up more energy in a month than men of genius in a year. There is more waste in trying to succeed as an imitator than there is in slowly working out an original idea under adverse conditions.

*What is
Originality?*

Men who initiate things are never great talkers. The blow-hards soon exhaust enthusiasm. All important inventions result from silent confidence. Explain your inventions and you run the risk of failure.

The man who goes about telling others of his plans and boasting of his former achievements is headed for setbacks and defeat.

Lowell said: "That thought expressed a thousand times is his at last who expresses it best."

And in business affairs there is always room for the best.

A mixture of notions and fads prevents the mind from concentrating on essentials and working out definite results.

There is danger in reading too much, seeing too much, hearing too much.

Our age suffers from a surplus of sensation. Most of our recreations in the world of amusement are devices to prolong excitement and dissipate mental concentration.

Much of what passes for harmless pleasure is a reckless expenditure of energy on things that give no returns either to mind or body.

154 *Illusions and Realities of the War*

What is Originality?

In spite of the wealth, the facilities for travel, the comforts and privileges we enjoy to-day there is less originality displayed than there was fifty years ago. Members of Parliament, senators, ministers and merchants, are beginning to dress alike, and it is now hard to distinguish the banker from the bunco-steerer, the stock-broker from the stock-raiser, the college president from the country school teacher. Education has moulded all youth from one model and we are just beginning to discover the mistake. How not to be original seems to be the aim of most educators. Few care to consider that with changed conditions, methods ought to change. The old order, even now, has had its day and the victory is for the valiant in thought as well as for the valiant in deeds.

To follow the out-worn methods even of the past year is to court disaster in every walk of life, for national blunders mean individual losses, and the mistakes of Congress and corporations react on the country at large.

John Stuart Mill said he always welcomed some sort of eccentricity in people's dress or mode of living since the eccentric helped to break up the monotony of imitation.

Nothing hinders originality so much as long continued prosperity.

If necessity is the mother of invention, national privation should mean the rapid mental develop-

Illusions and Realities of the War 155

ment and awakening of thousands of people who seem now to be living in a sort of waking dream.

*What is
Originality?*

For every inventive genius there are thousands who never attempt anything beyond the common-place details of what might be called the automatic mode of existence.

People marvel at the originality of self-made men and the ingenuity of minds that have risen at one bound far above the humdrum efforts of the crowd, yet every one is capable of something distinctive and personal.

Be yourself, should be the slogan of the timid, the fearful, the discouraged, and those who have missed the mark in the beginning.

Many great innovators failed more than once at the outset.

Confidence and perseverance are a part of all original enterprises; all innovations carried out in the face of opposition and misunderstanding bring a two-fold success—glory as well as fortune.

In times of universal stress and upheaval the man with something original and practical has his innings. For then it is that effete methods are cast aside in double-quick time, and the rush for the new is as great as the rush for a gold mine just discovered.

156 *Illusions and Realities of the War*

The Rag-time Rage

NOTHING decadent ever comes into the world alone.

The rag-time rage followed in the train of Cubism in art and free verse in poetry. The combination seemed perfect. Cubism affected the eye, free verse affected the head, and rag-time went to the feet like an attack of gout.

Thus, rag-time is Cubism and free verse translated into a loose, disjointed rhythm, starting anyhow and ending anywhere.

And curious to say, this license in art and music was backed by another kind of license—a ruthless militarism which seemed to be based on moral and physical discipline but which proved to be nothing but a breeder of political disruption, intellectual anarchy, and social chaos.

Underneath the pretence of art, hidden under the veil of originality, cloaked in the guise of science, all these things may be lumped together; they had one origin and have one tendency. The only difference is that the ruthless license displayed in the war is positive and drastic while the license in art and dance music is flabby, incoherent, and unmoral to the verge of intellectual delirium.

The unmoral is more subtle and dangerous than the immoral. And rag-time is one of those developments that take hold of youth from the neutral or unmoral side.

It all seems so innocent. But its looseness is hidden

Illusions and Realities of the War 157

under a blatant rhythm which holds the ear and deadens the reason. And it did not take long to work the mischief, which all observing foreigners have pointed out who have returned to America after an absence of some years. These visitors are astounded at the appalling change in the character and the manners of the young people.

*The
Rag-time
Rage*

"Rag-time," says one of them, in a published interview, "is profaning your ideas of love and filling your divorce courts; it is making your young women vulgar and your young men purposeless. You have laws to control the sale of alcohol, but I say that rag-time is more dangerous than liquor and in time you will have laws to restrict this wholesale cultivation of low passions. If I had a son who danced in your cabaret halls every afternoon I would shut him up in a monastery. Your young men, by idolatry to this vulgar craze, are losing whatever gracious impulses they had. They are becoming a nervous, flighty, and fidgety race. Rag-time purposely exaggerates human frailties and makes those who dance to it reckless of consequences."

This craze, like Cubism and the new poetry, is not truly American. It is a foreign innovation. Its rhythm does not harmonise with the spirit of American art and American ideals.

It is a fungous growth and a negroid development, in which the primitive and barbaric mingle with singular unity and suggestiveness. And as soon as

158 *Illusions and Realities of the War*

The Rag-time Rage

it is realised that these new crazes and isms are un-American, and opposed to all phases of national and normal ideas of progress, just so soon will they be tabooed as unpatriotic, dangerous to the public welfare, and impossible.

This rage, like others equally loose and decadent, does not tally with moral courage, physical fitness, and love of one's country.

* * *

The Lust for Work and Pleasure

THE German added to his lust for work a lust for pleasure," said Dr. Eucken in a memorable discourse recently delivered in the great hall of the Prussian House of Deputies; "the desires of the body took the place of the desires of the spirit, and it sometimes looked as if the German spirit had no desires at all."

The speaker faced the distinguished audience with some rude truths which it must have required a good deal of moral courage to utter.

"Germany erected a beautiful temple in which there was no Holy of Holies, and the temple could not stand the test of time."

"Germany must die if she expects to live," declared the famous thinker. "We have not distinguished between evil and good, between the real and the unreal, between truth and falsehood, between greatness and meanness."

He pointed out that the soul of the nation grew smaller as the nation grew richer.

Illusions and Realities of the War 159

"In the heart of man dwell the demoniac and the dark powers of evil, and Germans must learn to know the spirits that rule them."

*The Lust
for Work
and
Pleasure*

This war, more than any previous conflict, has struck deep into the soul of mankind, revealing a general prevalence of selfishness, falsehood, and greed among all nations concerned in it, far more widespread than had been hitherto suspected, so that belief in the fundamental goodness of mankind has received some terrible blows.

Without moral values no nation can ever be great or fulfil a world mission.

"In recent years the bulk of the German people had cultivated a spirit of negation and mockery."

It gives reason for hope when a gifted German can see these things and state them before an audience in Berlin, that hot-bed of modern cynicism, ribaldry, and irreverence; and it does not require a clairvoyant intellect to see what was the first cause of the world-war.

The cynicism of London, Paris, and other great centres of fashion and industry was of too mild a quality to be militant. It lacked dynamic force. Its machinery was composed of flabby material. Paris lived for fashion and luxury, London for riches and empty titles. The mockery of virtue and honour so prevalent was disguised under all sorts of catchwords and hypocritical phrases.

The ruling powers of the other great capitals of the

160 Illusions and Realities of the War

***The Lust
for Work
and
Pleasure***

world would no more have dreamed of making war on anybody or anything than they would of sacrificing their lives for a principle or an ideal. All they asked was to be let alone. Existence for them had become one long round of idleness and amusement. War they did not want, since that would prove a disturbing factor in the fixed routine of their lives.

Now, the cynics of Berlin longed for war. In their universal mockery they regarded foreigners with profound contempt.

"Cripple them once for all," wrote Princess Bismarck to her husband at the time that statesman was subduing France.

And this has been the slogan of Germany for the past fifty years.

Work, drill, eat, and laugh, was the accepted motto of the typical Berliner, for we alone can afford to laugh who are under no illusions. Our rock is science, and the Germanic spirit is adamant.

"Of the working classes in England we need not be afraid," said Professor Bassewitz recently, "for since the war we have been hearing of the evils caused by drink, from which the English cannot escape."

But the irony of it all! And the lessons for the whole world! Cynicism at its worst is not only fearless but ruthless.

And Paris, Petrograd, London, and New York may

Illusions and Realities of the War 161

well ponder over the true inwardness of the psychic malady of the modern world.

* * *

THE fear of criticism is the beginning of failure. *The Fear of Criticism*
It renders the mental faculties negative and reduces talent to a minimum of its power.

Fear of being criticised is the deadly foe to ambition. In spite of ability, knowledge, and experience, being dominated by the opinions of others will reduce you to the level of mediocrity.

Fear of adverse criticism makes more cowards than any other kind of fear. The greatest of all follies is that of accepting an adverse opinion as final.

There never was a critic whose judgment proved the last and final word.

In his day, Sainte-Beuve was admittedly the greatest literary critic in the world. Every week he turned out several columns of powerfully written reviews which were read by every one in Paris who sought for the judgment of an accepted authority.

And yet Sainte-Beuve treated the greatest genius of his time—Chateaubriand—with marked injustice.

The writers he attacked are now the ones whose books are read, and it is Sainte-Beuve who has ceased to influence intelligent readers.

It is better to blunder in praise than to fail through blame. When we like a thing we have a right to say so, and honest praise of honest work hurts no one.

***The
Fear of
Criticism***

But we have no right to criticise what we do not understand. It is worse than a blunder to detract from a man's work because we happen to dislike his personality. This is what Sainte-Beuve did. He envied Chateaubriand's success with the brilliant women of his time, and to get even he attacked his writings.

In the same way, much of the adverse criticism directed against Edgar Poe was due to personal jealousy and envy.

It would require a clairvoyant to sift critical sincerity from critical insincerity. It would be easier to find a needle in a haystack than to undertake to separate critical chaff from the golden grains of fundamental judgment. There are too many reasons why A may dislike B and take vengeance by condemning everything B may do.

One thing may be accepted as certain—the most famous men and women of history gave expression to their talent without fear or favour. They did not flinch. They did not rise in the crowd and ask permission to do this or to say that. Their business was, above all things, to give expression to their sentiments, to turn thought into deeds, to create in their own manner, according to their own ideas.

No one can do anything original while under the domination of fear.

A leader is one who does not fear others; a follower is one who fears himself.

Illusions and Realities of the War 163

To be afraid to express a thought because no one else has ever had one just like it is to court failure and invite obscurity. *The Fear of Criticism*

The telegraph and the telephone were invented and perfected in spite of incessant opposition and misunderstanding.

At one time an original idea was looked upon as a sign of insanity, and the individual was carefully watched for fear he would break loose and work mischief to the community.

Genius consists in having enough moral courage to put away fear and begin to work out and develop all the native originality in the individual, and to keep on thinking, inventing, expressing, no matter what the cost, no matter how long the period of waiting.

The fear of failure often foredooms to failure. Thought that dwells on the negative will end by producing something negative. You cannot worry about what others will say and hope to produce anything that is worth while. If you really care to succeed, time your thinking to accord with the best movements of the epoch and let the rest pass. The humblest working man can rise to better conditions and greater opportunities if he has the courage to express his honest opinions about the work he is doing and to tell frankly his impressions to his superior.

164 *Illusions and Realities of the War*

The Fear of Criticism

It is the courage of our convictions that gives us courage for fresh action.

Do not worry about other people's failures; dwell on the opportunities that come within your grasp, and take advantage of every moment of time.

If you have something sincere and honest to express, if you have a new idea to put forward, a new invention to introduce to the public, put away fear of other people's opinions. Believe in yourself. Knowledge, backed by experience, will win in the long run, no matter what the opposition may be.

* * *

An Era of Surprises

THE world is run on laws that are mathematical, and the unexpected belongs as much to natural law as a snow storm in June or an earthquake in a locality where no earthquake was ever known.

It is hardly too much to say that war, business, commerce, art, science, social intercourse, float in an element made up of surprises and that people who fail are the ones who take no stock in the unexpected and are never prepared for a change from the old order into the positively new.

To millions of people the war itself was not a surprise. But the world gasped at the way it began. The first staggering surprise came with the ruthless invasion of Belgium; surprise number two came when the Germans were beaten back from the approaches to Paris.

Illusions and Realities of the War 165

What did people expect? No one looked for the capture of Belgium. And at one moment the whole German army, and at least half the population of Paris, regarded the capture of that city as inevitable. *An Era of Surprises*

Things were happening contrary to the old standards of reason, the old accepted psychology, as loose and disjointed as a creaky door on one hinge.

The Germans did not enter Paris because the law that governs such events mathematically forbid the repetition of an event which happened in 1870.

The Prussians, fooled as they were by a false system of calculation, were the first to feel the shock of the unexpected. Having passed through Belgium, Paris was considered as good as taken. On the other hand, the Teutons succeeded in places where they never expected success. The surprises they experienced were both pleasant and unpleasant. In the same way events in England, Russia, and America have marched, and are still marching, to the tune of the unexpected.

What is the opposite of autocracy? Democracy.

What is the opposite of political conservatism? Socialism.

What is the opposite of Russian czardom and serfdom? A communism of the peasantry.

These are the things that are happening. In England, no one dreamt that a few men, sprung from the common people, would assume the power of dic-

166 Illusions and Realities of the War

An Era of Surprises

tators without a revolution. In Russia, the greatest visionaries failed to predict or guess the present happenings. For the first time a czar and his whole family find themselves prisoners in the hands of the people. It happened because it was the one unexpected, impossible thing.

Under the same law the things that will happen in England will be unlike what happened before. The great surprises will be sprung in that country by the Government, forced into state socialism by the imperative needs of the time, irrespective of party, creeds, titled privileges or precedent.

The whole world, civilised and uncivilised, is governed by the inexorable law that ushers in the unexpected at the very time when the conservative imagination is fixed on the old order and the old ideals.

The last thing Americans expected was the present conscription law, universal military training, taxation in its present form, and the control of the food supply.

The one certain thing in this world is the thing that has never been done. The one experience fixed for a nation to pass through is the experience it has never had. Our epoch is unlike any in history because all the leading nations of the world are in the throes of unexpected change. In former times only a few countries were afflicted by a war.

What makes the present so marvellous is the train

Illusions and Realities of the War 167

of surprises that is passing at express speed while *An Era of Surprises*
only a few observers can get a clear view of the
panorama of events seen from the window.

What we used to call conservatism will be the portion of those out of the running. They will be on-lookers at a race that will be won by runners not on their cards. It is an epoch of outsiders. And the last shall be first and the first shall be last.

* * *

OUR emotions are bonfires into which we throw *Emotional*
the materials for great deeds. Our psychic *Smoke*
energy is dissipated in smoke.

Scientists who have given much profound thought to an analysis of present-day sensations tell us this is what is happening to the majority of our people. All the sensations of the great epochs of the past have been outclassed in recent years.

Macbeth speaks of "one woe treading on another's heels, so fast they follow," but if Shakespeare were living now he might well put into the mouth of one of his characters the words—"the smoke of our emotional bonfires obscures the light of day," so fast does one fire follow another.

"Never," says Professor Ferrero, "has man lived in such a state of permanent and growing excitement; if men of the ancient world could come to life again their first impression would be that mankind had gone mad."

The enumeration of the different means by which

168 *Illusions and Realities of the War*

Emotional Smoke

a proper level of excitement may be kept up is appalling and will eventually furnish interesting matter for the historian.

The mere mention of football, an innocent and interesting game in itself, is enough to agitate to a surprising degree millions of people who have no material interest in the game; and the same may be said of baseball, cricket, polo, tennis, boxing matches. What useless expenditure of vital energy, in hundreds of cases resulting in nervous prostration lasting for days!

We have developed what is called the motor face. A woman who drives an automobile looks ten years older than her age, a man often fifteen years older. Each class has its own special mode of creating emotional excitement, and as we mount in the social scale this waste of vital force becomes ever more and more expensive, more and more destructive to mind and body, to individual as well as to national interests.

The pity of it all is that one emotion kills another, as Spinoza has said. It is impossible to undergo the thrill of two emotions at the same time. This is why we receive no lasting lessons from the exciting movies that follow each other at intervals of a few minutes. And the last is always announced as the one with the greatest, most original, most upheaving thrill.

It matters very little what the thing is, what it

Illusions and Realities of the War 169

stands for, so long as it is supposed to give a new shock to the nerves, a new vibration to the senses. *Emotional Smoke*

I am disposed to link the much abused word "vibration" with the emotional debauchery of our time. The word has become a craze. People who use it are never able to define it, which leads one to believe it hangs on the same string with all the other sensations, emotions, and excitements.

* * *

ALL thinkers are agreed on one point: the war *A Drastic Reaction* will cause a universal reaction against materialism or the methods of the Teutons will triumph. A middle course is impossible.

The leading nations must decide in what direction their ship-of-State will sail. It must be against the materialistic tide or it must be with it. The old routine of charitable pretence, the letter without the spirit, cannot go on. Even the man in the street has seen through the hollow mockery of placing money in the first rank and culture in the last.

People have reasoned about it, and this is what they are asking: What is the difference between the frank brutality of Kultur and the flagrant brutality of organised cant? What is the difference between the Teutonic terror and that other terror—the money grubber who lacks the courage to step out and declare himself free of the Christian code of morals?

People are beginning to see that patriotism of itself

170 *Illusions and Realities of the War*

*A
Drastic
Reaction*

does not necessarily imply morality. Witness the patriotism of the Teuton! Never did a war disclose a more widespread sentiment of patriotic duty than is being shown by the German people to-day. Yet we know that the Prussian leaders are waging the war solely on the basis of territorial aggrandisement and lust for world dominion. Their Kultur is frankly brutal. They discarded every rule of Christian conduct for the rule of might based on material power.

And since the Prussians have shown us that patriotism can exist without the thing once known as morality, it follows that in England, France, and America patriotism can also exist on the same grounds. And we begin to ask other questions, not at all easy for some people to answer: What will become of us if it turns out that after all we are fighting for the very thing for which the Prussians began the war? The outcome must see a frank alignment of our forces on one side or the other.

The war is plainly a mortal foe to make-believe and hypocrisy. It is the psychic hot-house where the individual is being forced to show his true colours, independent of creeds, formal customs, and social habits. Never was such a forcing time known. The neutral sentimentalist, with his stock phrases, will be forced to explain, forced to come to terms with crude realities. The man whose religion is merely an emotion felt while listening to fine music

Illusions and Realities of the War 171.

at a church service will no longer be reckoned with; the spinner of fine metaphysical theories about philosophy and morals will no longer influence any one.

*A
Drastic
Reaction*

Drastic events will cut out the superfluous.

And another thing will happen: ministers who lecture instead of preach will be forced to draw a line between intellectualism and spiritual idealism or be classed with the enemies of society and the State. For after all, there is no lack of virtue in Christianity. What is lacking is Christian principles among wealthy people who, all their lives, have professed what they do not practise. This is what ails civilisation.

The masses everywhere imitate their leaders. If the leaders are pagan the people will be pagan. Here again there is no middle ground.

It is not true that the heart of a nation can be right with the mind of the nation all wrong. Prussia adopted a high-heeled harlotry in politics, backed by a flat-footed vandalism in war. Other nations preferred the sentimental mode as the most agreeable to all parties and all classes.

The high-handed individualism developed in America since the Civil War, masquerading in the guise of charity and progress, must be judged exactly for what it is—a cheap and vulgar form of self-advertisement which will now no longer deceive even the crudest sentimentalists and *gobe-mouches*. Behind it all lurks the dyed-in-the-wool individualist, dense-

172 *Illusions and Realities of the War*

A Drastic Reaction

ly materialistic, greedily selfish, avid for more publicity and more flattery, a believer in self-gratification at the cost of all other individuals, the city, the state, the nation, the whole world.

And the philosopher asks in despair: Is there no cure?

There is one, and one only. Materialism is going to be attacked and overcome by material means, backed by the moral. First, by military discipline, to revive that spirit of respect all but dead in the nation; second, by teaching the young to fear drastic authority; third, by showing the people that money no longer leads but follows brains.

The things that seem to bring nothing but evil often bring much that benefits the people, and this world war must clear not only the political but the social atmosphere or the world will experience something worse than the war—a social cyclone.

* * *

The Awakening

THE Teuton has taught for a good many years that aristocracy means the State, with a crowned head as its living symbol.

Anglo-American individualism has taught that an aristocrat means the individual with the most money.

The war is a conflict between these two powers. Both are founded on blind force, and they had to come into mortal conflict. Prussianism will be defeated on that side, individualism on this. The

Illusions and Realities of the War 173

Kaiser, assuming a position of supreme authority, *The Awakening* with arrogance doing duty in place of intellectual illumination, has made the material power of the State odious to the whole world.

On the other hand, in England and America the moral power of the State will scatter the vast riches now in the hands of a few individuals.

Two evil forces coming together means destruction for both. Intellectual conservatism will rise to the top and proclaim old rights and old privileges. Out of the jumble of isms and pretence will come the new old, that class which was smothered under the rubbish heap of Prussian vulgarity and illiterate millionaireism. The nations will exert a new and unexpected ethical independence and power. This class will introduce into the State what the State has lacked—an element of spiritual aristocracy.

In Berlin the Imperial Court itself was a figure-head of plebeian snobbery, founded, as it was, on material force unrelieved by any kind of intellectual achievement. This Court, while it gave tone to the bourgeoisie, imitated the customs and habits of the nouveaux riches. It was ear-marked by the common. But this note was also sounded by the new social forces of Paris, which had long ceased to have a court to imitate.

In all the leading capitals of the world, distinction had become a thing that was only recognised in a small circle of people who continued to use their

174 *Illusions and Realities of the War*

The Awakening

faculties to discriminate between the false and the true. Some of this small class were titled, others were thinkers, artists, writers. All agreed that the only aristocracy in the world is the aristocracy of intellect. These coteries in the great cities became more restricted in number as the power of money increased. They became more and more exclusive, meeting at the salons of poets or academicians, or at the residence of a duchess of the old school.

The war is not one of chance. It is bound to continue in some form until the governing classes begin to define positively what they mean when they talk of democracy. For in England it means something totally different from what it means in America, while in France it means something else, and as for Russia, it means and will continue to mean something altogether different.

It is evident that Thomas Jefferson had no conception of what the word would stand for a hundred years after his death. If by that word is meant political freedom the question arises, freedom in what manner? Is it to be governed by the illiterate or by the learned? By the wise or by the ignorant? By political wire-pullers and financial jockies who ride fast to their downfall because beggars on horse-back?

And again, how is the new democracy educating the young? Will education keep on making distinctions between classes regardless of intellect? Will democ-

Illusions and Realities of the War 175

racy mean, as it already means at some of the American universities, privileges and distinctions acquired and assumed by the possession of wealth without regard to intelligence, good breeding, or even the commonest rules of common-sense?

*The
Awakening*

The war is going to make it perfectly plain what men and women mean by social position. The dividing line between the intellectual and the material will be marked to a degree never known before. The world is just at the beginning of a mighty revulsion of sentiment which no power in or outside politics can successfully combat. Since the American Civil War, money has usurped the place of all moral and intellectual forces in America. Churches have been built, not only with it but on it, and money has put men into the pulpit who have placed a hoodoo spell on morality and a Hindu patience on the people in the pews. The moneyed classes have yawned away the idle hours in temples devoted to the worship of an exceedingly dull god by the name of Mammon. A would-be aristocracy prates about the glories and privileges of democracy, but only on paper, for the people have been hypnotised by orators and writers well grounded in catch-word psychology, the only psychology they have been able to master because it is so obviously simple and cheap.

The upheavals of our time will smash all the most fashionable false gods. Teutonic superiority, based on material power, English and American superior-

176 *Illusions and Realities of the War*

The Awakening

ity, based on landed privilege and moneyed democracy, all will crash to their downfall together. The upheavals will make the blind to see and the deaf to hear. But more than all else, it will cause a good many of the dumb to speak. For the day of the pamphleteer is at hand. As newspapers close against facts, thinkers will state their convictions in pamphlets, as was done during the great days of the French Revolution. Merely to be alive in these days is a privilege too great to be expressed in words taken from the English dictionary.

* * *

A Moral Revolution in America

FROM all apparent signs America has set her face towards a spiritual instead of social revolution, an upheaval of conscience instead of an upheaval of physical force.

The impossible is happening. Who could have guessed twenty years ago that the year 1918 would see America on the eve of universal prohibition? The war has set this movement marching to a victorious finale in double quick time. And just as soon as it is consummated other movements not a whit less drastic will begin.

It is a choice between two things—universal decadence or universal regeneration. America is at the end of the tether of social license and national excess, having nibbled every green thing in the pasture of pleasure down to the cobblestones.

Events come and go and in cycles. Fads, false en-

Illusions and Realities of the War 177

thusiasms, and false gods arrive one after another, disappear, and leave behind a void to be filled again with fresh illusions, fresh excitement, follies still more bizarre, more demoralising and more swiftly fatal.

*A Moral
Revolution in
America*

Up to the present the people have mimicked the habits, manners, and excesses of the idle rich, until with vast numbers it has become the custom to live by the day and let to-morrow take care of itself. Joy rides and movie shows, vaudeville and cabarets, feasting and drinking, diamonds and deviltry, are of more importance than the purchase of a home or the mastery of the simplest bit of mechanism.

But a strange movement is developing. I see it coming up from below, instead of down from the top. It is coming from the most unlikely quarters, from the very people the most distant and the most obscure, for that is the way nature always works out her vital reactions when even the most clairvoyant fail to discover any signs of regeneration.

There was a time when all the new movements in America originated in New England. They began in the East and spread to the West. The coming wave will spread from the Far West to the Middle West, and these two sections will unite to impose their will on all other sections, just as the Russian Revolution spread from Petrograd to the East and the South.

What is the key-note of this oncoming movement?

178 *Illusions and Realities of the War*

A Moral Revolution in America

Prohibition. Without this nothing is possible. But the West will lead in other reforms bound to follow close on the heels of the prohibition victory, reforms so great that the drowsy East will hardly have time for a full realisation of the facts.

As in all sweeping changes the world has witnessed, the cry of fanaticism will be raised against the framers of the new laws, against the enthusiasts of the new order, but that cry will come from people enfeebled by excesses and rendered effeminate by luxury, and will be as little heeded as the cry of drowning men in an overwhelming tidal-wave.

The cabaret will pass out with the saloon. The next close-out will be the Sunday movies, and the next a limit fixed for all movies and a ban on the vice pictures. The churches will boycott the picture shows except where the subjects are of a highly moral and religious nature. Laws will be framed against loose plays, ribald songs, and vaudeville acts. All Sunday games and sports will cease. There will be a return of puritanism in many of its forms.

Among the most drastic enactments will be a complete revulsion in the methods of teaching at the schools and universities. Agnosticism and materialism will be rudely thrust out and not permitted to take refuge in any other place, in any other visible form. As the saloons will not exist, and as there will be a law passed to close all public places much

Illusions and Realities of the War 179

earlier than they close at present, people will retire much earlier and rise much earlier, hence more work will be accomplished and the health of the nation will improve fifty per cent.

*A Moral
Revolution in
America*

The rage for banquets will cease because drink was in many cases the prime factor in that mode of pleasure seeking. A ban will be placed on banquets that last after ten o'clock. After the manufacture of alcohol ceases scores of vicious elements will pass away of themselves.

Church discipline will go hand in hand with patriotic discipline, and these two forces will work together in invincible unison, backed by inexorable law, which the negative forces of Mammon and Materialism can not and will not undertake to combat. The driving forces of America for years past have been the forces of negation. Agnosticism brought with it doubt, and doubt introduced an intellectual element of mental shiftlessness, guess-work, and vacillation. From the agnostic habit thousands inclined frankly to the immoral, while other thousands subsided into the unmoral, which is far worse, since the immoral can be discovered and combated much more readily than the hidden and the passive.

Now, the unmoral is something new, something unheard-of in the history of the Anglo-Saxon people. But it did not manifest itself suddenly. It required some decades in its development, and we find it

180 *Illusions and Realities of the War*

A Moral Revolution in America

among people born since the year 1875, about the time that the seeds of the new agnosticism were planted in the social soil of the American continent. Intellectual license had to precede the license of habits, customs, modes, and manners of speech and living, for everything has a cause. As agnosticism got ensconced in the churches it put a muzzle on the preachers or made them timid. As it got into the United States Senate it muzzled the law makers for the same reasons. This intellectual license had for its slogan liberty of conscience or, in other words, free speech in a free country. Not one in a hundred could see that its real meaning was the denial of moral codes and the negation of ethical standards.

The henchmen of the new order were playing into the hands of reactionaries, the kind that always turn liberty into license and disrupt established codes of moral and intellectual discipline. Nor did it take very long for liberty to turn into the free-and-easy. Any citizen had the right to enter a barroom and get drunk on bad whiskey, and within the same hour the barman had the right to thrust out the drunkard and into the gutter with a kick.

In other words, the law licensed the rum seller to make a man drunk and kick him out at the same time.

To all questions, to all complaints, and in all discussions, the answer came, "This is a free country." There is not an American to-day under the age of

Illusions and Realities of the War 181

forty whose mind was not saturated with that idea from the time of early youth to maturity.

*A Moral
Revolution in
America*

But we shall soon see what is the limit of license and what the limit of liberty. Unless there is a return to the spirit of 1776 liberty will be gone forever and license will suddenly change to the listless languor of serfdom. For militarism is only one of the adjuncts of the coming moral revulsion against a negation offered by the tepid emotions of unmoral pastimes and unpatriotic sentiments.

Without the love of home there is no such thing as patriotism.

In the big cities both the idle rich and the helpless poor revolve in a vicious circle, with a stimulus but no strength, activity but no vitality. Here, in the centres of a civilisation that is never civilised, the mansions of the wealthy and the abodes of the poor are alike lodging houses where people gather for slavish work on one hand, for vicious pleasures on the other.

And so, after the closing up of the bars and saloons, with all they imply, and abolishing fifty other evils that beset humanity, we shall begin the great crusade of crusades—we shall pass laws for the abolishment of big cities. The cities must go, for until they pass all the schools, churches, and colleges in the world will not reform society or keep men and women from the down grade. The city is the weaving way, the great web woven of a thousand illu-

182 *Illusions and Realities of the War*

A Moral Revolution in America

sions, the wheel of destiny that grinds to powder the big and the little, the brilliant and the dull, the ambitious and the indolent, the genius and the gutter snipe.

The sordid rivalry of nations is hatched and developed in the big cities. It was the envy inspired by Jerusalem that caused its destruction by Titus. Rome destroyed Carthage for the same reason, and Rome in turn was sacked by the Huns and Vandals from the North.

When there is a great war the conquering forces always aim for the Capital of the invaded country. The Prussians aimed straight for Paris in the war of 1870 and tried it again in 1914. Wars and revolutions are hatched in big cities, famine and plagues begin there, and criminals of all classes find a refuge there.

I am not giving details of the work to be done, but the scope of the work, its magnitude, its universal application. One thing is fixed and certain—the ignorant, the headstrong, and the vicious will never change of themselves. Nothing will do for them but drastic law. No argument, no pleading, no persuasion ever prevailed against the rum shops. We might as well plead with a madman as to plead with the vicious and corrupt; and after years of vain moralising the churches began to wage a war against the saloons and won.

Had the Prussians been disciplined in morality as

Illusions and Realities of the War 183

they were disciplined in military tactics they would now lead the whole world instead of being hated as the world's enemy. They missed the great opportunity. They elected to expend their energies in steel, in bombs, in trenches, and in smoke. Their philosophy became a jumble of science and materialism, their boasted progress a more fatal mode of degeneration and decay.

*A Moral
Revolution in
America*

It remains for England and America to begin the work. But America has the greatest opportunity of all to begin where the others failed.

It will now go forward. There will be no stopping, no side-stepping, no side-tracking, no reactions, no negative excuses, no vain pleadings. There is no time to plead when the enemies of civilisation are at one's doors. To lose this opportunity would be to open the way to Prussianism from the East and Oriental paganism from the West.

* * *

AT one of the American universities where I recently lectured I was asked to explain why most of the celebrated writers of our time are not graduates of universities. The question came as a surprise and for the moment left me without a fitting reply.

*Self-
made
Men*

Between a self-made business man and a self-made professional man there is no difference. In both cases an independent set of brains is the only essential requisite.

184 *Illusions and Realities of the War*

*Self-
made
Men*

The student who tries to think just like other people will be an imitator; the business young man who does nothing but take orders from his employer will never initiate anything on original lines for himself. The system of teaching in vogue at most colleges is a system calculated to divest the student of all notions of originality and make of the young mind an intellectual automaton. Our methods of education are primitive, halting, and futile. In spite of the fact that no two individuals are alike in mental characteristics, all are lumped together at our schools and taught by the same methods, like dogs or birds being drilled in the same stage tricks.

It has been stated by experts who have given much thought to the subject that most graduates spend from five to ten years trying to forget what they learned while at college. Some forget sooner than others, and succeed in spite of the heavy handicap, but thousands plod along as best they can, wondering all the time why people with no college training pass them in the race for fame and fortune.

The same laws that govern in business govern in the thing we call education.

I asked a man who had six sons, all of whom had made good, how he managed to educate them. He replied that after letting them learn how to read and write he did not press them to go beyond that. At the age of fifteen he let each one decide for himself what profession or business he would like to

Illusions and Realities of the War 185

adopt. The dullest boy of them all proved the most successful; but he did not begin to show his talent until he was past his twenty-fifth year. His brain was not loaded with facts for which he had no use, so when the time came for his faculties to expand he was free to think and to act for himself.

Self-made Men

In spite of our schools and universities there never were so many self-made men and women coming to the fore as now. America used to be called a nation of self-made men, but England has surprised the world with the large number of men who have, in recent years, risen to fame from the most obscure beginning.

While America is wrangling over class distinctions, Europe is becoming more and more democratic. While Americans are groping about for the right men, in certain European countries the right men fall into line as naturally as soldiers fall into line for drill.

The self-made man is now conspicuous in every walk of life, in every business, in every profession, and the sooner brain knowledge is placed before book knowledge the sooner will America be prepared to lead the world in business, art, science, politics, and all the industries.

* * *

AS some of us expected, a reaction has set in against the prosecution of the war by the most drastic means—a reaction based on the old senti-

The Sentimental Reaction

186 *Illusions and Realities of the War*

The Sentimental Reaction

mental reasons that made people use traps that cause the death of rodents without the infliction of pain. History is being repeated with formal precision. The sentimentalists who conjured Lincoln to end the War of Secession when it was only half won are with us once more. But their number has increased with the years, and the danger now lies in the fact that their influence is being felt both in England and America. The same classes are at work in both countries—bishops and clergymen, editors, senators, authors, members of Parliament, and professors, the one aim being how not to inflict punishment on the rodents that have been gnawing at the vitals of humanity for the past three years. I am writing this as a warning to people in England who may be thinking of nibbling at the sentimental bait the Teutons have already put forth, emitting, as it does, the tempting flavour of social comradeship, international fraternity, and good feeling after the war.

Talking with Germans now in Washington who held situations in London at the outbreak of the war, one is struck dumb with their naïve complacency in regard to everything English, to say nothing of America. Talking with a German manager at a fashionable restaurant here, who was engaged at the Savoy when hostilities began, he was asked what he intended doing after the war. The very thought made him smile from ear to ear as he

Illusions and Realities of the War 187

responded: "Return to London, of course; there is no place like it."

"And you really think you can go back and take up your old occupation?"

"Why not?" he said, "everything will go on just as before; it is easy to placate the English."

I mention this one instance as typical of hundreds that have come to my notice in America since the beginning of the war. The brazen assurance of the Teuton is such that he firmly believes his presence and his money will be welcomed in Paris and London in the future as in the past, and that he can resume the old game with the old cards as they were left on the table at the sounding of the order for general mobilisation. This is the appalling paradox. The fact is that, to a German, the war means nothing more than a prize-fight in which the opponents shake hands before and after! But the difference between German naïveté and Anglo-American sentimentality is this—the German supports his assurance with ruthless scientific methods, while the sentimentality of England and America is based on the illusion that the Teutonic temperament can be won over to civilisation by fine words and fine feelings. Not more than a fourth of the educated people of Britain and America realise the extent and the meaning of the new terror which faces Anglo-American institutions and interests. I wish to utter a vehement protest against the milk-sop morality of per-

*The
Sentimental
Reaction*

188 *Illusions and Realities of the War*

The Sentimental Reaction

mitting the modern Huns and Vandals to do all the killing, all the smashing, all the uprooting. Unless the crocodile hide of the Prussian is pierced by the same weapons he uses on others our sentimentalists will be deceived by the crocodile tears later on.

Already Prussian psychology has started on a new line of tactics. The Teutons, at their wits' end for fresh dodges to fool the people, have hit upon another idea, not one whit less naïve than the old ones, that of putting the Empress Zita forward as the champion of a patched-up peace, for somehow the Germans do grasp the fact that English and American women are the most sentimental in the world, therefore quite likely with their present political power to influence Anglo-American opinion. They would off-set the brutal blunders of the degenerate old Emperor with the blushing virtues of the young Empress, forgetting in their infantile psychology that without Austria there never would have been a Balkan imbroglio and no world war raging at this moment. And they have the effrontery to make the new Empress ask in all seeming sincerity: "Why prolong this terrible bloodshed? Why continue to create more unhappiness?" All which tallies with the sentiments of the German restaurant manager in Washington, who is firmly convinced that a bold front and a mealy tongue will overcome all obstacles in London later on.

The rude truth is that, strictly speaking, there is

Illusions and Realities of the War 189

no such thing as Teutonic sentimentality to-day. It disappeared with Bismarck. But the Prussian pins his faith to the sentimental reaction which he calculates is due about this time in England and America. For this reason the Sick Man of the immediate future will not be the Grand Turk, but the modern Prussian, as soon as he realises that the true inwardness of his mock psychology and imbecile credulity have been revealed to the whole political and philosophical world.

*The
Sentimental
Reaction*

But in order to insure the complete collapse of his beastly comedy he must be placed *hors de combat* on his own ground. The least sign of sentimental weakness will mean a return of the war under some new guise in the not distant future. And, besides all this, let people who have forgotten the eternal maxims of the Bible call to mind just one saying: "The sins of the fathers will be visited on the children unto the third and fourth generation." The Prussians and the Austrians must be compelled to undergo the consequences of their crimes for a hundred years to come.

* * *

WE like to dwell in a glib way on the calamities which have overtaken the world since August, 1914, but the one crushing calamity would be that of a premature peace. Imagination is not vivid enough, our experience not wide enough, our optimism is too habitual for us to realise what a universal

*Premature
Peace*

190 *Illusions and Realities of the War*

Premature Peace

collapse there would be of the thing we like to designate as civilisation.

A premature peace would hand Italy over to Germany, nullify the spirit of patriotism in France, leaving that country a prey to anarchy, and the general disillusionment would depress the collective mind with a new kind of pessimism never dreamed of even in the poetry of a Leopardi.

In England such a peace would create a violent reaction the end of which would mean the disintegration of the Empire. But in America? The result would mean a dive to the bed-rock of political and social chaos. Can any one imagine the kind of reaction that would follow the inglorious return of the American soldiers now in France? Can any one depict the attitude of the editors of German papers in America after such an event? Then would follow a glorification of milk-and-water pacifism, a tidal wave of tepid sentimentality would wash the land of the last vestige of moral courage and physical valour, individualism would cease to menace and become militant, the sinister elements in society would attain unheard-of power, political mountebanks and millennium fakirs would take possession of rostrum and pulpit, the neurotic tension, eased by the President's declaration of hostilities, would return in a new form, the national evils which are now being cast out by the drastic action of war

Illusions and Realities of the War 191

would seek an immediate outlet in new phases of action and the results would prove calamitous. *Premature Peace*

War affects people in different ways. The young see it in the light of romance. And as wars are fought by the young the disappointment caused by a cessation of action without achievement would be harder to bear than any other disappointment. It would cut off the expectation of romantic adventure, the incentive to energetic action, the hopes of honourable mention, and above all, it would put a damper on the feeling and sentiment inspired by practical and dauntless patriotism.

It is impossible for any one possessed of patriotic pride to imagine the return of brave and willing troops under such circumstances without a sense of indignation and shame. For it would not be the fault of the soldiers. In America, the first effect of a patched up peace would be seen in an immediate loosening of the reins of discipline. Its effect would be felt in every walk of life. The incentive to military drill would die out because on all sides the question would arise, For what are we drilling? From the minds of utopists the reasons would vanish as the memories of dreams vanish in the morning. With no one to fight, why possess an army? Mexico would be laid on the shelf as a back number, out of the sphere of hostilities, while Japan, too far off and too friendly for the moment, too much occupied with affairs in China, would no longer be a cause for

192 *Illusions and Realities of the War*

Premature Peace

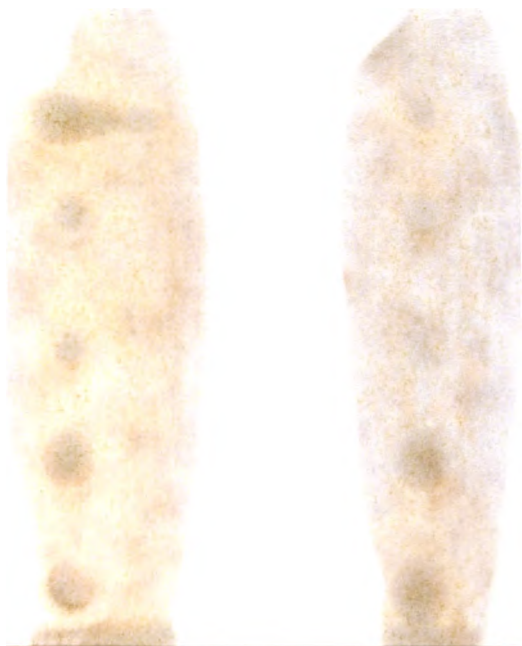
anxiety. As there would be nothing, apparently, to induce people to accept universal discipline an outcry would be raised against the army.

In the meantime, the immense psychic void left by an abortive peace in the minds of the public would have to be filled, for nature and human nature both abhor a vacuum. Then would begin in America a condition of affairs such as no politician or statesman has ever imagined. New groups and new parties would spring into existence as by magic, freedom of speech would promptly turn into license, that individualism which military service was beginning to control would get the upper hand, and the neutral and negative social elements would assume a power which they could not maintain with any degree of equity or common-sense.

The state of affairs in America would be as bad, perhaps worse, than that of Russia after the revolution. A premature peace would mean the end of democratic government, because it would eventuate in a forced autocratic rule.

America must finish by assuming the greater load of the war, not only in men but in money, not only in mechanical output but in food and clothing. The responsibility cannot be shifted. It is too late for experiments. The real frightfulness would begin after an abortive peace.

to
ut-
by
d
h
a



DO NOT REMOVE



